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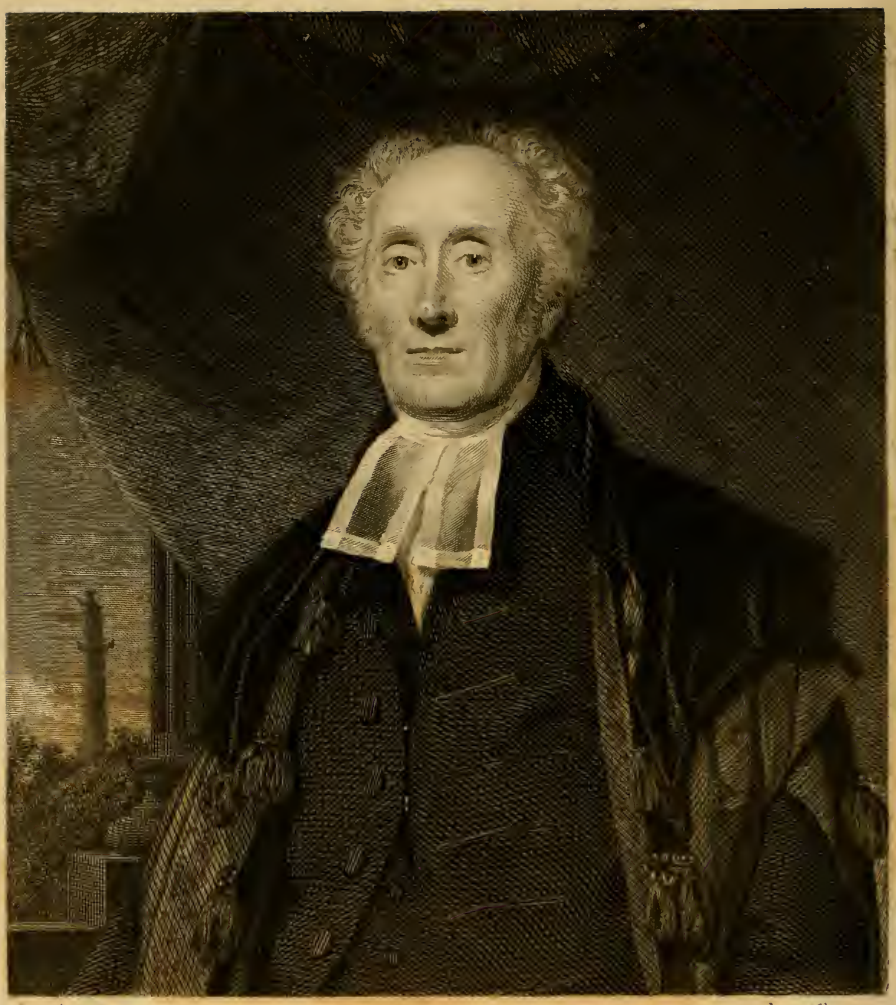

Swan, Glasgow

Stevenson - Macgill D.D.

Professor of Divinity

in the University of Glasgow

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MEMOIR

OF THE

REV. STEVENSON MACGILL, D. D.

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF GLASGOW,

AND DEAN OF THE CHAPEL ROYAL.

Princeton Feb 13. 1844

BY

ROBERT BURNS, D. D.

MINISTER OF ST. GEORGE'S, PAISLEY.

EDINBURGH,

JOHN JOHNSTONE, HUNTER SQUARE;

GLASGOW, DAVID BRYCE; PAISLEY, A. GARDNER;

LONDON, J. NISBET, BERNERS STREET.

MDCCCXLII.

PREFACE.

THE design of writing a Memoir of Dr. Macgill was formed soon after his death, in August 1840; but various circumstances put it out of my power to carry the intention into effect till within these few months. The Work is now given to the public, as a faithful record of the character and public services of one of the most justly esteemed ministers of the Church of Scotland in these later times. Neither the life of a Professor in the University, nor that of a pastor in the Church, can be expected to abound in incident; but the life of Dr. Macgill derives its chief interest from the public questions in which he was engaged, and the benevolent undertakings which it was his delight to encourage.

One of the chapters of the Work is wholly devoted to a view of the present position of the Church. As no allusion is made in that chapter to the late decision of the Chancellor in the case of Auchterarder, it may be right to notice, that the whole of that part of the Work was printed off prior to the announcement of that decision. Al-

though this had not been the case, the remarks which I have ventured to make would have been allowed to remain; while, perhaps, some additional observations might have been appended to them. As it is, I cannot allow the Volume to go forth to the world, without a solemn protest against a decision so palpably illegal and unrighteous. Even in the English hierarchy, the liability of a Diocesan to pains and penalties for refusing to induct on a presentation is the effect of positive statute alone; and when Episcopacy was set up in Scotland by James, in 1606, it was very soon found, that the want of such a statute there, necessarily crippled the progress of that deceitful monarch in his projects of ambition, inasmuch as it left a considerable measure of independence in the Church, even under its new form. In order to remove this obstacle, the king got an express law passed in October 1612, compelling the bishop to induct every presentee who had not been previously "deprived," on pain of being "put to the horn" if he refused. This act continued in force till the re-establishment of Presbytery in 1638, when, along with other obnoxious acts passed during the ascendancy of Episcopacy, it was expressly rescinded: and though re-enacted in 1662, it was finally put

down in express terms by the act 1690, to which, as guaranteed at the union, Queen Victoria was solemnly sworn on her accession to the Crown. The Patronage Act of 1712 *did not* revive this law, and the legal result is, that from that time to the present, the only statute in force is that of 1592, c. 115, which restricts the penalty to the loss of the benefice *hac vice.* Beyond question, the power of a Scots Bishop prior to 1612, was *greater* than that of an English one; and had not the act 1612 been swept away, the reasoning of the Chancellor would have been sound; for that act must have been interpreted as applicable to the power of a Presbytery as coming in place of the Bishop. Our forefathers would have been short-sighted indeed, had they allowed such an act to stand uncancelled; and the decision of the Lords, founded on the notion that it is still in force, is palpably unjust, and a gross invasion of public rights. With regard to the duties of the Church in such a crisis, the men of a former age would not have felt one moment's hesitation. The decision in May, 1839, did not affect the independence of the Church *as a Church acknowledging patronage;* this, whether with patronage or without it, goes to lay her honours in the dust.

I take this opportunity of returning my hearty thanks to those friends who have kindly assisted me in obtaining information regarding the earlier part of Dr. Macgill's life; particularly Mr. Hugh Brown of Glasgow; Mr. Crichton of the Hospital, Paisley; and Mr. Wilson of Thornly, one of Her Majesty's late Commissioners for visiting the University of Glasgow. Mr. Wilson entered the College of Glasgow in 1773, five years prior to Dr. Macgill, and was well acquainted with him, as well as with all the Professors under whom they studied. To that gentleman I am indebted for the anecdotes noticed in the closing part of the Memoir. It is interesting to find in such a man, the venerable representative of the science of a former age—one of the very few remaining links which connect the present generation with one that is gone. His recollections of events over which seventy years have rolled, are remarkably vivid. He was intimately acquainted with Professor Anderson; and Dr. Moor, Dr. Reid, and Mr. Millar, flourished in his early days. He was one of the few who, for eminence in Mathematical science, was honoured with a special diploma by Dr. Williamson, the successor, in 1761, of the celebrated restorer of ancient geometry—Robert Simson.

Paisley, September 1, 1842. R. B.

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ERRATUM.—In page 5, for 1775, read 1778.

CHAPTER I.

DR. MACGILL'S EARLY LIFE AND MINISTRY AT EASTWOOD.

Stevenson Macgill, D. D. Professor of Theology in the University of Glasgow, was born at Port-Glasgow on the 19th of January 1765. His father was Thomas Macgill, an extensive shipbuilder in that place. His mother, Frances Welsh, was daughter of Mr. Welsh of Lochharet in East Lothian.* Mr. Macgill was a man of intelligence and genuine piety. He reared an altar to God in his family; and was regular and exemplary in all the duties of domestic life. In religious pro-

* I have not been able to trace any direct connexion betwixt the Welshes of East Lothian and the family of the great Welsh, the son-in-law of Knox. The traditional impressions, however, in the circle of the families and friends interested, have long been in favour of such a connexion. The mother of Mrs. Macgill was Elizabeth Maxwell, who was heiress of her uncle George Napier, Esq. of Kilmahew Castle, parish of Cardross, Dumbartonshire; the oldest branch of the celebrated family of the Napiers. Her father was John Maxwell, brother of this George Napier; and her uncle was Patrick Maxwell of Newark Castle, Port-Glasgow; the heir of Kilmahew taking the name of Napier, in consequence of that estate having come by their mother Margaret Napier, heiress of that property.

fession he was a Wesleyan Methodist; and the history of his connexion with this body is interesting. At Dunbar, which was his native place, he had been apprenticed to a ship-builder: and when about seventeen years of age he happened to go along with a comrade, one week-day evening, to a Methodist prayer-meeting, which was kept by a party of pious soldiers who had just returned from Germany, and were encamped at Dunbar. A religious impression was made on his mind, and along with his comrade he joined the society. That comrade was a Mr. James Rankin, who afterwards became a distinguished preacher in the body, and died many years ago. Mr. Macgill, in the latter part of his life, removed to Glasgow, where his declining years were soothed by the kind attentions of his affectionate son. He kept up till his death, in 1804, his connexion with the Methodists; and at the early hour of five or six in the morning was not unfrequently found with other members in the chapel, engaged in devotional exercises. The mildness of his manners, and the unassuming piety of his deportment, endeared him to an extensive circle of acquaintances and friends.

Mr. Welsh, the father of Mrs. Macgill, seems to have been a pious man. Some specimens of his meditations and prayers are preserved in MS. among the family papers. His daughter, Mrs. Macgill, was brought at an early period of life under the influence of true religion. I have been favoured with copies of two religious letters addres-

sed by her in 1759 to a friend in the neighbourhood of Paisley. In the first of these she fixes the period of her conversion to God as three years before, and describes the state of distress and uncertainty in which for fifteen months she had remained, before the light of truth and peace had dawned on her mind. She expresses also her heartfelt anxiety for the spiritual welfare of the friend whom she was addressing; and in the second letter, which is without date, she communicates in affectionate terms the delight which had been given her, by learning that her friend had embraced the Gospel in its purity and its power.

Mrs. Macgill long survived her husband, and under the roof of her affectionate son, amply enjoyed all the comforts which filial piety could provide. Her sweetness of temper; her sound judgment; her affectionate warmth of benevolent feeling; and above all, her experienced and cheerful piety, could not fail to obtain for her the esteem and love of all who knew her. She died in August 1829; and the following extract of a letter from Dr. Macgill to an intimate friend,* announcing the event, will be perused with interest.

"The death of our beloved parent, though an event which must have been long expected, very much afflicted us all; and though in thinking and speaking of her I feel nothing of the pain of grief, so great was her worth, so tender and disinterested

* Miss Malcolm, sister of Sir Pulteney and Sir John Malcolm.

her affection, that the tears still fill my eyes at the mention of her name. She was a true Christian, of fervent piety, and habitually animated by the divine principle of faith in the Son of God. She had been long looking forward to her change, and felt all the peace which arises from those "hopes through grace" which the Gospel has given. For the last 24 hours of her life her mind considerably wandered; but I had the pleasure of seeing that she generally knew her family, and that she became immediately recollected when I prayed with her. Indeed, till within a short time of her death, she joined in singing those psalms and hymns in which she delighted, almost with her usual clearness and animation. She was thankful for every attention—her expressions to us were most affectionate and consolatory—and I humbly trust that we shall never forget the instructions of our early days, impressed upon our minds by the afflicting lessons of her death. It is thus that the good leave an inheritance to their children, more valuable than wealth, and which is independent of the vicissitudes of this uncertain world."

It was on this occasion also, that Dr. M. wrote that beautiful poem which was inserted in different periodicals, and with which we shall enliven and enrich our pages.

"Far from each busy scene, I meditate,
Sad, yet not sorrowing, on the hour of death—
The death of thee, my parent, lost so late—
Thy death so sweeten'd by thy Christian faith!

And thee, O world! I gladly leave behind,
To seek retirement's calm and silent road;
Sublimer thoughts engage my chastened mind;
And, from the grave, my soul ascends to God—

Ascends through Him, on whom I place my trust,
Who heals the wound by which my heart was torn;
And, while my tears fall o'er my Mother's dust,
My mind is soothed—I weep—but do not mourn.

Yes—sweet the thoughts which fill my glist'ning eye;
Soft as the dew-drops are the tears I shed;
And, while I feel affection's broken tie,
I love to think on the departed dead.

No anguish'd thought attends my Mother's grave;
Past days remind me only of her love;
And, through her faith in Him who came to save,
I see her now among the bless'd above.

And with her there, I hope my Lord to join,
Free from my griefs and all my worldly cares;
Her hope, her path, her portion shall be mine;
Nor vain for me shall be her dying prayers.

She was through life my fond but faithful friend;
More than myself, she felt my grief and joys;
Yet still she kept before me life's great end—
The Christian's calling, and the Christian's prize.

Lofty, though tender, was her virtuous mind;
Upright and generous, candid as the day;
True while she loved, unflattering while kind—
To noblest aims she pointed still my way.

In youth's sweet days she heard her Saviour's voice;
With deep devotion gave herself to God;
Through chequer'd life, felt still religion's joys;
Through good and ill, still held the heavenly road.

Her course was long—in peace she saw its end,
And looked beyond the vale with lively faith;
She saw the glory of the promised land,
And feared no evil in the shades of death.

Low in the grave I laid her honour'd head,
And thought of all the scenes thro' which she pass'd;
The young and aged number'd with the dead—
The valued friends with whom I once was bless'd.

I felt myself a stranger on the earth;
Saw Jordan's gloomy waves before me roll—
Eternal things in all their speechless worth
And solemn grandeur, rose before my soul.

Prostrate I fell before the sacred throne;
With humble prayer, renew'd my sacred vows;
And, trusting in my Saviour's grace alone,
Look'd to the mansions of my Father's house.

And now I love the calm and silent shade,
To rise in faith beyond the bounds of time;
With softened heart, to think upon the dead,
And elevate my soul in thoughts sublime.

Yet, while I see the wond'rous ages roll,
The plan of grace fulfilling all its ends;
With every scene which rises on my soul,
I see the forms of my DEPARTED FRIENDS.

The weary traveller in a trackless land,
The sea-tossed mariners where'er they roam,
Think of the country where their wanderings end,
And see their friends in every thought of home."

Under the guardian care of such eminently pious parents, the opening mind of young Macgill was formed to suitable impressions. There is no evidence, however, that at this early period, and with all his advantages of domestic piety and parental example, any vital change was effected on his heart. There was in him, by original constitution, a remarkable amiability of temper, which, when combined with a natural dignity of deportment, gave an elevation to his character and aims even at a very early period of life. The holy influence of divine truth *gradually* gained its predominating ascendancy over his heart. It was not, indeed, till some considerable time after he was settled in the ministry of the Gospel, that he could

be considered as decidedly pious. At the period of his entrance on the ministry, it is true, he cherished a very deep sense of the importance of the pastoral office, and the dignity of the ministerial character. But there is good reason to think, that, with the lapse of years and the progress of experience, his views of divine truth became gradually more clear and comprehensive, while his Christian character was thereby matured.

It was in the parish school of Port-Glasgow Mr. Macgill received the rudiments of his education. In 1775 he went to the University of Glasgow, and there for nine years prosecuted his studies in literature, philosophy, and divinity, with distinguished reputation. In each department he seems to have stood high in the estimation both of professors and students. His numerous prizes are a proof of this;* while the extent and accuracy of his acquired knowledge in the different branches of study, afford a solid evidence of proficiency. The teachers in that venerable seat of learning were then among the most eminent men of the day. Of such men as Young, Richardson, Millar, Jardine, Reid, and Findlay, any seminary may be proud; and such men are the lights of an age. Of them all Dr. Macgill enjoyed the good opinion; while two

* His full Notes of Lectures by the different Professors, and his various Essays on different topics, with extracts from books read, prove his diligence; while among his University honours when a student, may be noticed the Silver Medal for Elocution, 1784; and another in 1785 for the best Essay on the genuineness of the Gospel of Matthew.

of them remained through life his most attached friends; I mean Messrs. Young and Jardine; the one, distinguished for his classic attainments particularly in the literature of Greece; the other, perhaps the most useful teacher that ever sat in the Logic Chair of any university.* Among the other professors, Dr. Findlay, who so ably filled the Chair of Theology, was his earliest patron and most steady friend.

While passing through the course of study at the university, Dr. Macgill was employed in different respectable families as private tutor. At the request of Dr. Findlay, the Professor of Theology, he took charge during one winter of the studies of a young man to whom the learned professor stood in the capacity of guardian, and betwixt whom and his tutor there was speedily formed a warm and affectionate intimacy. This gentleman was Mr. George Vanburgh Brown of Knockmarloch, who died lately at Tours, in France. For two summers Dr. M. lived in the family of Mr. Hunter, merchant in Paisley, and conducted the studies of his son, a young gentleman of very promising qualities, who died in early life.† At a later period Dr. M. was tutor for six months in the family of the Honourable Henry Ers-

* Professor Jardine's Work, entitled "Outlines of Philosophical Education," deserves to be more extensively known and read than we fear it is.

† Dr. M. during the summer recess frequently visited at Morris Hill, and Bogston, in the parish of Beith. Mrs. Montgomery of Bogston (Mrs. Jean Welsh) was a near relative of his mother.

kine, and the present Earl of Buchan was his pupil. Mr. Erskine cherished a warm attachment to his young friend, and kept up an intimacy with him till his death. I have heard Dr. M. speak of the short time of his residence in the family of this distinguished man, as among the happiest periods of his life. Of the disinterested kindness of his friend and patron, he ever retained a grateful remembrance.

It was during the progress of his studies in Theology, that Dr. Macgill first appeared as an author. In a collection of pieces for the use of families and schools, well known in those days under the name of "Macnab's Collection," there appeared an article under the title of "The Student's Dream," which was well known to have been written by him, and indeed expressly acknowledged. It is a kind of allegorical anticipation of the future duties of a minister of Christ, with a special reference to his present studies. It is a pleasing apologue, and highly creditable both to the head and heart of its author.

In 1790, Dr. Macgill was licensed to preach the gospel by the presbytery of Paisley, before whom he had passed his trials with commendable credit.*

* A much-respected friend in Paisley, who still survives, at the venerable age of fourscore and two, informs me that on occasion of Mr. Macgill passing his trials for license before the Presbytery, he was present and heard several of his discourses. One of these, the popular Sermon, had for its subject, 1 Sam. xxiii. 5. "The everlasting covenant." The discourse was much approved; but Dr. Snodgrass, one of the ablest divines of his day, and whose ministry in the Middle Church of Paisley, Mr. M. was often in the prac-

Soon after receiving license, he obtained, through the interest of the Honourable Henry Erskine, an offer of the chair of Civil History in the united colleges of St. Salvador and St. Leonard, St. Andrews; coupled with the proposal of its union afterwards with a small country parish. The offer was tempting to any man of ambition; but Dr. Macgill, at this early stage of his career, had subjugated all ambitious views to higher and nobler aims. He considered the preaching of the gospel as his appropriate and exclusive calling. The idea of a plurality he could not for a moment endure; and in his instant declinature of this tempting proposal, we discover the germ of that uncompromising opposition which all his life long he most disinterestedly made to the pluralizing system. It was in connexion with his noble appearances many years after, in the church courts, on this interesting question, that Dr. Macgill communicated to me in friendly intercourse, what I believe very few knew, the circumstances connected with this early period of his life.

In the summer of 1791, Mr. Macgill was presented to the parish of Eastwood, then vacant by the death of the Rev. Mr. M'Kaig, who was cut off in the flower of his age. The patron of the

tice of attending, offered some critical remarks upon it, with the particular view of suggesting in some parts a more full developement of evangelical truth. I mention this just to illustrate the fact, that at this period the young divine was considered as somewhat superficial in his views, and *rather moderate* than otherwise in his leanings.

parish was Sir John Maxwell, Bart. of Polloc, the representative of an ancient family, several of whose members have figured honourably in the annals of the suffering Church of Scotland. He was pleased to leave the nomination to a much-respected relative of his own, Mrs. Montgomery of Auldhouse, whose constant residence in the parish, and commendable attention to all its local interests, gave her, in the opinion of the patron, a peculiar claim to this distinction. Mrs. Montgomery, from her knowledge of Mr. Macgill, and the recommendations of mutual friends, was induced to select him as a suitable, and every way well qualified pastor. A presentation was accordingly given in to the Presbytery of Paisley in May 1791, and, according to the usual practice of the presbyteries of Scotland since the era of the revival of patronage in 1711, was simply "received," or, as it is technically expressed in the minutes, "laid on the table."* Notwithstanding, however, the hesitation

* Paisley was the first presbytery on whose "Table" a deed of presentation was laid, after the act of May 1711. In the autumn of that year the earl of Glencairn "presented" a clergyman to Port-Glasgow, a new parish which had been erected and endowed a few years before at the sole charge of the corporation of the city of Glasgow. The presbytery declining to "sustain" the presentation, the parish remained vacant for some years, and was not settled till the patronage had been purchased by the city of Glasgow, who retain it still. It is remarkable that the presbytery of Paisley were not in the practice of "sustaining" presentations till within these ten years. Their not doing so was intended as a standing protest against the evils of patronage. *Up to the present day also*, no call can be moderated in within the bounds, unless there shall first be a petition of the same tenor with that in favour of Mr. Macgill.

or reluctance to "sustain" the document, an important step was, in the ordinary way, taken by the presbytery. They appointed the presentee to preach two separate Sabbaths in the vacant parish church; and on the 8th June we find a petition from "heritors, elders, and heads of families of the parish," presented by one of the elders to the presbytery, setting forth that "Mr. Macgill had preached before the parish according to the appointment of the reverend presbytery, to their entire satisfaction, and to that of the parish in general." In consequence, they express their "wish that Mr. Macgill should be settled among them with all convenient speed;" and they pray for "the moderation of a call" in his behalf. After due consideration of this petition, the presbytery unanimously granted its prayer. A call was accordingly moderated in on the 30th of the same month; and on the general concurrence of the parish having been thus ascertained, Mr. Macgill was taken on trials, the result of which proving highly satisfactory to all the members of presbytery, he was, on the 8th September, solemnly ordained to the pastoral charge of Eastwood. On this occasion, Dr. Snodgrass of Paisley was the presiding minister. The subject of his discourse was that most appropriate passage in 1 Cor. ii. 2. "I am determined not to know any thing among you save Jesus Christ and him crucified;" a text on which the whole ministry of that eminent clergyman had afforded a pleasing comment. His addresses to the ordained pastor and the people were equally appro-

priate with the discourse he had delivered; and the whole proceedings of the day were conducted with a solemnity and interest suitable to the formation of that holy tie, on which are suspended so many affecting results in time and in eternity.

Dr. Macgill, while minister of Eastwood, was conspicuous for his diligent attention to pastoral duties. He was careful in his preparations for the pulpit, and he was practically alive to the importance of the more retired parts of the ministerial office.

There is one branch of duty to which, as a parochial minister, he was particularly attentive;—I refer to the religious and moral education of the youth of his parish. In the life of the eminently pious Dr. Doddridge, his biographer, Mr. Orton, has given peculiar prominency to the care with which he conducted the business of catechising families, and visitation of schools; and that distinguished man is not the only minister of Christ who could state from experience the blessed results of pastoral attention to the young in nourishing congregations, and strengthening the tie betwixt minister and people. Dr. Macgill entered at once into the spirit of those regulations which the Church of Scotland has laid down on this subject for the guidance of her ministers. Not only did the business of individual examination form part of his ordinary family visitations;—he held in addition regular diets of catechising in different districts of the parish, and his affectionate and solemn manner of address rendered these meetings highly agreeable and useful

both to old and young. He regularly superintended also the parochial and other schools within the bounds, not satisfying himself with the annual and perhaps formal inspection of them by the members of presbytery, but frequently looking into the village seminary; affectionately and respectfully encouraging the teacher; speaking in the language of condescending tenderness to the youngest of the pupils; and addressing to them the words of instruction. Mr. Collins of Glasgow, so distinguished for his disinterested efforts in some of the loftiest walks of Christian philanthropy, spent his youth at Eastwood; and I have repeatedly heard him express the delight with which, at the distance of not much less than half a century, he recalled the image of the pious young pastor when he entered the school on those visits of kindness. The impressions on the young heart in those early days were deep; and Mr. Collins is one of many intelligent witnesses who are ready to bear a willing testimony to the salutary influence of ministerial fidelity and affection towards the "lambs of the flock."

In connexion with the education of youth, Mr. Macgill was most assiduous in the general management of the poor of the parish. Eastwood at that time had not become so much a manufacturing locality as it has been of late years, and the number of public works was small. Still it was an extensive and populous parish, and the poor were on the increase. Dissent had drawn away considerable numbers from the parish church, and the weekly

collections thus diminished required to be augmented by means of assessment. Dr. M. along with a body of faithful elders, paid a very minute attention to the management of the poor, both in principle and in detail; regularly attending the meetings of heritors and session, and guiding their proceedings with that calm dignity and order which ever distinguished him in public matters. In this department of duty he was warmly countenanced and liberally assisted by a lady of singular intelligence and discretion, then resident in the parish, and holding in it a deep patrimonial interest. I refer to Mrs. Montgomery of Auldhouse. This excellent person did not satisfy herself with thinking that she discharged her duties to the parish when she devolved them on hired officials. She entered frequently the cottages of the poor; she inquired into their circumstances, and administered to their comforts; nay, we find her occasionally attending the parochial meetings, and pleading in person the cause of the destitute.* To the neglect of the poor on the part of the wealthy landowners of Scotland must be traced much of the evil which of late years has attended the management of pauperism. Non-residence, or what amounts nearly to the same thing, the habit of devolving the whole concerns of the poor on agents and factors, has proved by far the most fruitful source of ignorance and carelessness in

* In the minutes of Heritors and Session, Mrs. Montgomery's name appears along with that of Sir John Maxwell, signing the proceedings.

regard to matters of the very highest moment in this vital branch of political economy. Great advantages would arise both to the wealthy and the working classes by the attention of men of property to the concerns of the poor. They would see with their own eyes, and they would soon come to understand fairly the actual condition and habits of the people. The finest chords of sympathy would thus be touched; and they would take a deeper interest in the concerns of labouring men; counselling and directing them; encouraging industry and sobriety; and, by timely and judicious interposition, preventing many evils injurious to all classes. There is a real pleasure in providing liberally for the industrious who have been unfortunate, and supplying them with even better aliment than they ever earned, as the reward of virtue in the time of misfortune; but to treat all characters alike, and to nourish, as was often done in England, under a former administration, in a manner approaching to luxurious living, applicants of every description, is not only increasing the burden of the people without necessity, but taking away the distinction which justice and sound policy require to be maintained betwixt the virtuous and the profligate.

Dr. Macgill retained through life his deep impressions of the duty of a clergyman to be peculiarly attentive to the physical and moral wants of the poor. Although properly belonging to a much later period of his history, we may here notice his admirable tract on the subject of "Public provision

for the poor," published in 1820, because it contains an exposition of the principles on which he began to act while minister at Eastwood, and which developed themselves more and more in all his future relations. Competent judges have long ago pronounced this work to be one of the most valuable compends of all that is really useful in principle and in detail on the subject of which it treats. It sketches luminously the history of public provision for the destitute; vindicates its propriety; and guards against its abuse. It lays down most valuable cautions against the extremes of rigidity on the one hand, and profuseness on the other; the one of these being the fault of the Scottish system, and the other, that of the English. It opposes most successfully the arguments of a cold selfish philanthropy in opposition to a plan of enlarged and liberal legalized provision for the destitute. "The holy Scriptures," says the author, "delight to represent the poor as the peculiar objects of the compassion and care of God. They dwell on their sorrows and afflictions; and they seek to preserve an interest in their favour, not only by direct pictures of their sufferings, but by those epithets and expressions of kindness and regard, which connect them habitually in our minds with all those views which keep alive and cherish respect and compassion. They throw around the sufferer a sacredness, which even the remembrance of past misconduct is not allowed to violate. While the prodigal of every class are warned of their danger, and threatened,

after a merciful forbearance, with the awful effects of divine displeasure; and while the idle and disorderly are justly reprobated as unworthy the name of Christians, and, in their state of idleness, are excluded from Christian aid; yet even the most unworthy are, in time of suffering, presented to us as objects for our compassion; and we are commanded "to be merciful, as our heavenly Father is merciful, who makes his sun to shine, and his rain to fall, on even the evil and unthankful." And with what earnestness, what frequency, what powerful motives, suited to every principle of the soul, is the relief of the indigent and helpless recommended and enjoined! No difficulties, no dangers, are brought forward to damp the spirit, and to check the exertions, of charity. They express no fear that men be too compassionate; no danger that the spirit of benevolence rise too high, or extend too widely. The spirit which they chiefly fear, is that of insensibility and selfishness; and to raise men above its influence, to guard against its power, its suggestions, its neglects, and its cruelties, is the object to which they direct their precepts, their exhortations, and their warnings.

"This charity, as it is the duty and true interest of man, is the best worldly policy, especially of the rich. There are other dangers to be guarded against in society, besides the idleness or improvidence of the labourer; and there are other and more pleasing means of inspiring a spirit of well-doing, besides

that of treating men with severity, and speaking of them as outcasts."*

At a time when it was not so common as it is now, for clergymen to tell their minds freely from the pulpit or the press on such subjects, Dr. Macgill boldly reminded the affluent and the gay, that their idleness and extravagance, irreligion and profligacy, had produced sad "havoc" among the humbler classes, and that thereby they had contributed both to corrupt the general manners, and to ruin individuals; and he boldly called upon rulers and statesmen, landed proprietors, merchants, manufacturers, and masters of trades, nay, on our literary men, and our instructors of youth, who are apt to look on such things as beneath their notice, to consider what example of attention to religious principles, and ordinances, and duties, they had for many years given; and he plainly tells them not to be surprised if they should now see some portion of the fruit of their own conduct appearing among the people. It was Frederick the great of Prussia, who, in the last year of his life, expressed, but without avail, his earnest wish, that he could restore his people to those principles, and those habits, in which he had found them, and which he and his associates had laboured through life to destroy.

The following admirable exposè of Lord Kaimes and his philosophical theories on the poor may be quoted in this place, as not unsuitable to the state

* Discourses on subjects of Public Interest, by Dr. Macgill, pp. 403—405.

of opinion and of practice in regard to the poor at the present day.

" Many years ago, Lord Kaimes, in his Sketches on Man, considered, in a separate chapter, the subject of poor laws; and from him succeeding writers have very liberally borrowed. Like several of his writings, this contains many useful facts and observations, hastily and indiscriminately brought together, mixed with many dangerous errors, not only on this subject, but on others of great importance. One advantage attends him—he is candid and open; draws all his conclusions without shrinking, and is quite above the dishonest and insidious warfare of some of the philosophers of his time. The case of those aged and helpless human beings, who, to their ruin, have wasted their better days, he considers on his scheme, not as wholly desperate; for he leaves them, not to persons whose character deserves praise, and whose conduct he encourages men to imitate, but " to such tender-hearted persons as are more eminent for pity than for principle." And though a few should thus occasionally, from neglect or oversight, *die of want*, he seems to think it would be of no great importance, nay, probably, that it would be an advantage; for the example of such unhappy persons left to perish, " will tend," he adds, " more to reformation, than the most pathetic discourse from the pulpit." His Lordship should have extended his plan, and given to the higher ranks the benefit of his ideas, as well as the class of the labourer. Among them also are to be found, the idle and in-

temperate; frail and aged persons, who have been indolent saunterers, or thoughtless squanderers, or profligate livers, whose wasted forms, crying for food, or perishing in the agonies of hunger, might give more general effect to his Lordship's scheme of reformation."*

Dr. Macgill was not one of those puling sentimentalists who imagine that a protestant minister has nothing to do with the great public events of the times, or the influence of civil government on the habits and condition of men. It was during the period of his residence at Eastwood that certain political opinions were extensively circulated among the people, the tendency of which appeared to him and to many others, unfavourable to the peace and prosperity of the country. His views of the French revolution had been greatly modified by events; and expectations which he, in common with many intelligent and liberal men, may at one time have cherished, were speedily blasted. Anxious for the best interests of his people, he published, in 1792, a small tract entitled "The Spirit of the Times," addressed specially to "the people of Eastwood." *There are* seasons when pious and faithful ministers *ought* to depart from their ordinary round; yea, even to leave the retired and peaceful walks of pastoral duty, in order that they may, by methods somewhat unusual, endeavour to do good to their fellow citizens. Dr. Macgill felt himself so situated, and he lifted up a seasonable warning against

* Discourses on subjects of Public Interest, pp. 386, 387.

prevailing anarchy, infidelity, and crime. While he was far from inculcating "passive obedience," or the "divine right of kings to govern wrong," he inculcated the lessons of wisdom and brotherly love. It is possible that later events and growing experience, may have modified his views on some points; but taking it as a whole, his address abounds in sound maxims on the subject of established government, and the dangers of anarchy and a revolutionary spirit; while the acquaintance it exhibits with the history of the English constitution, as contrasted with the government of France under the Bourbon dynasty, is exceedingly creditable to his intelligence and his judgment at this early period of his life. There is reason to think that the practical effect of the publication was beneficial; and certainly no man dared to charge its author with the fault of stepping out of his appropriate province in putting it forth. One of the ablest tracts on the question of the American war was published by the eminently pious and learned Dr. Erskine of Edinburgh; and Dr. Witherspoon, the President of New Jersey College, was the author of "an Essay on Money," a work which, at the distance of seventy years, is still appealed to as replete with the wisest maxims of commercial policy. If a minister of Christ may with perfect propriety inculcate on his people the duties of submission to the powers that be, and in so doing, enumerate to them as grounds of gratitude the blessings, civil and religious, which they enjoy; may he not also point out the means

by which their physical condition may be improved, and plead for the repeal of impolitic and demoralizing statutes which stand in the way? There are great questions of political economy which ought to be viewed apart from all low partizanship, and in connexion exclusively with the general social welfare of mankind. A protestant clergyman ought to be the most enlightened of citizens. In ordinary times, indeed, he may safely leave the details of public measures to those whose habits qualify them better for their developement; but at no time should he be ignorant of great principles, or indifferent to their practical application.

There was one subject on which Dr. Macgill always held very decided and truly liberal sentiments; I refer to the Test and Corporation acts. It is well known that these acts owed their existence to the well-founded jealousy of the House of Commons in 1673, in regard to the power and pretensions of the Roman Catholic party. When Charles II. resumed the throne of his ancestors, he was personally inclined to favour the Presbyterians who had been his best friends, and had mainly contributed to his restoration. He had given them, when at Breda, very solemn assurances of his favour, and he did not altogether forget these promises when restored to power. He felt his honour implicated in them; and had the same spirit which actuated the Convention Parliament which restored him, continued to breathe in their successors, concessions might possibly have been made in fa-

vour of the Presbyterians both of England and Scotland. But in the election of the members of the new Parliament, an excessive loyalty mixed up with high Tory principles and zeal for the high Church pretensions of the hierarchy, carried the day. The consequences were; the acts of uniformity; the expulsion of 2000 of the very best men of the church; and the ascendancy of a tyrannical junta both in church and state. The measures of the five men who formed what is well-known by the name of the Cabal,* from the initial letters of their names, at length disgusted the Commons; and the popish alliances which Charles had formed, and the base acceptance of a pension from the king of France as the reward of professing himself a papist, irritated many enlightened men in both Houses of Parliament. Accordingly, in 1673, the Test act was passed for guarding against the aggressions of Popery and securing the interests of Protestantism. By this act, every one was excluded from offices of trust, who did not make a solemn declaration against transubstantiation, and partake of the holy Sacrament according to the rites of the Church of England. It is easy to see that such an act directly tended to desecrate the holy ordinance of the Supper, by making its participation the test or condition of admission to civil offices; and yet so zealous were the Protestant

* The names of the members were Clifford, Arlington, Buckingham, Ashley Cooper, and Lauderdale. All of them were either Roman Catholics, or infidels and libertines.

members of Parliament in support of what they considered essential to the security of the Protestant interest, that even Alderman Love, one of the city members, did, in name of the Presbyterian party, readily acquiesce in a measure which necessarily excluded Protestant Dissenters, and members of the Church of Scotland residing in England, from all offices of trust, equally with Roman Catholics. This has always been held out by writers of various sentiments as one of the noblest acts of self-denial; and so it was. But it was the dictate of a narrow short-sighted policy. Alderman Love was one of those pious and moderate men of whom we have not a few in the present day, who refuse to study the plainest political questions, and sacrifice essential rights at the shrine of religious bigotry and the doctrines of passive submission. He excluded himself from all office; but this would have been a small affair, had he not at the same time entailed for a century and a half, on the members of the Church of Scotland, and on the Protestant Dissenters of England, the ban of disqualification from all civil offices under the crown, except at a sacrifice of conscience which pious men will scorn to make. The worthy alderman was promised a second bill, to protect the rights of the Dissenters; and on this promise he relied. It shared the fate of all such promises. The two Houses of Parliament disagreed about its terms. The high Churchmen of both

branches opposed all concessions; and in the meantime Parliament was adjourned.*

In the course of last century various attempts were made to get the act repealed, but these attempts were confined exclusively to Protestant Dissenters in England. It was not till the commencement of the present century that the attention of the members of the Church of Scotland was powerfully called to it; and then, the whole weight of the moderate party in the General Assembly was thrown in with that of the Tory party in the state, to crush the rising hopes of the friends of purity in Christian ordinances, and fairness in civil rights. Sir Henry Moncrieff was ably seconded by Dr. Macgill,† Dr. Balfour, and other good men of the west, but all their efforts would have failed, had not the rise of the middling classes to political importance united with the advancing influence of the Dissenters in both parts of the kingdom, to give success to the measure of repeal. Twenty years

* The best account of this matter may be found in Dr. Somerville's History of Charles II. and William III., pp. 23, 24.

It is an interesting fact in national history, that the only opposition made to the act of Uniformity was by the Peers! These noble men were far in advance of the Commons of that day, in whom bigotry and ultra-loyalism seemed to be the predominating principles. Several of the worst acts of that Parliament continue to disgrace the Statute-book to this day.

† An able pamphlet on the subject, published in 1811, was ascribed to the pen of Dr. Macgill; but this was a mistake. It *could not* have been written by him, because it advocated the Catholic claims, which Dr. M. always opposed; and in fact, it was written by a respectable lay-Dissenter then in Glasgow, of the name of Meliss.

have not yet elapsed since this statute, so discreditable to the Statute-book, and so dishonouring to the Saviour, was swept away.

In proof that the remarks we have made are by no means foreign to the life of Dr. Macgill, even at this early period, we shall insert the following extract of a letter from Professor Young, dated "Glasgow College, May 8, 1791," very soon after Dr. M. was appointed to Eastwood. While the subject of the Test Act is introduced into this letter, there is another subject referred to as at that time engaging public attention. This was the African Slave Trade. In consequence of the numerous petitions which were sent to Parliament from different counties, cities, and towns of Great Britain, in the year 1788, for the abolition of the Slave trade, it was determined by the House of Commons to hear evidence upon that subject. This was accordingly done in 1789, 1790, and 1791. It was on April 2, 1792, that Mr. Wilberforce made his long and splendid speech on the subject, in which he was supported by the talents and eloquence of such men as Fox, Whitbread, and Pitt. The latter, indeed, went so far as to congratulate the House, that "mankind in general were now likely to be delivered from the greatest practical evil that has ever afflicted the human race."* Humanity sighs over these blighted expectations! It is of importance, however, to see how such men as Professor

* Debate on the Slave Trade, 1792, p. 139.

Young felt on such a subject, and it is gratifying to observe, how soon the attention of such benevolent and enlarged minds as that of Dr. Macgill was directed to the subject.

"We are all erect here with the expectation of the issue of Sir Gilbert Elliot's motion on the Scottish Test. Is it not rather delayed too long? Will not the near approach, in time, of the motion, to the Meeting of the General Assembly, give some plausible colour for deferring the business till the *tone* of the Assembly can be known? Will it not also tempt the enemies of the measure to multiply their intrigues, and diversify their machinery, to work on this Assembly to annul or modify the resolution of the former? Pray, are they *succeeding* to any degree in those intrigues?

"Among the different views that have been taken of this subject, has it ever been closely considered as a *naked question of Law?* Suppose, for instance, a hard-headed Scotchman in the predicament of those who are personally interested in the repeal, or explanation, instead of *petitioning*, should *stand out*, and say, "I have nothing to do with this law." Has it ever been settled by legal men, what would be the full operation of Law, *quoad* this hard-headed Scotchman? Could the experiment not be made? Is there no machinery by which such a case could be brought to issue?

"You will have seen by the Newspapers what is the tone of this place, both city and university, with regard to that great question in which nation-

al Honour, Humanity, Justice, Religion, have been of late so much committed. I hear of some crotchets that some of your great ones in the East have been holding, in opposition to the great lights of their party—on points of which the attention of Europe is roused, and on which *all* Europe will soon be at one. But on *this* point, I trust there is *no* difference of opinion, and no difference of feeling. I hope they will come forward, and that the General Assembly in particular, as it lately lifted up its voice in defence of rights that may be called its own, so it will, on this occasion, "Cry aloud and spare not," in defence of the rights of those oppressed ones that have no voice wherewith to cry for themselves."

In reference to the allusion to the General Assembly, it is proper to state, that that venerable Court was among the first that moved by petition on this great question. The Church of Scotland, generally speaking, took a lively interest in the abolition of the trade in slaves. It is surely matter of deep regret that the kindred question of *slavery itself* should have occupied so slight a portion of the time and attention of ministers and members of the Established Church. Dr. Macgill, throughout his whole life, never lost sight of the rights of the slave; but he was seconded by a merely fractional part of his clerical brethren.

Dr. Macgill was in political sentiment a Conservative Whig. I have a very distinct recollection of a friendly political debate, or conversational

dialogue rather, betwixt him and the late Dr. Gibb, who was then minister of St. Andrew's Church, and afterwards appointed to the Hebrew Chair in the University. It occurred at a social Meeting of the Clerical Literary Society, of which these two respectable men were at that time honorary members. More than twenty years have elapsed since the occasion to which I refer, but my impressions of it are very vivid, and I paid more than ordinary attention to what passed, from a very natural curiosity to know the specific differences betwixt an evangelical and a moderate minister on the subject of State politics. The former class of clergymen in our church have always been claimed by the Whigs as their natural allies; while the latter were avowedly the adherents of the Tories, and shared exclusively in all the favours that were conferred by the reigning government of the day. Popular ministers were always treated not only as wild men in the Church, but also as democrats in the State; and neither the talents of Sir Henry Moncrieff, nor the singularly eminent pulpit gifts of Dr. Balfour, nor the classical and Christian bearing of Dr. Macgill, could screen them from the foul and malignant charge. Even Dr. Somerville of Jedburgh, and Dr. Charters of Wilton, though moderate men in Church politics, never received any favourable notice from the dominant party of the day, because they were known to hold liberal sentiments in politics. I felt a natural curiosity then to hear how Dr. Macgill and Dr. Gibb

would discuss a political question. The subject was, the nature of the Revolution Settlement of 1688. Dr. Gibb, as holding Tory sentiments, denied that the revolution settlement involved in any way, the question of a compact betwixt the prince and his subjects, or the right of the people by their representatives or otherwise to elect their civil rulers, or to change the mode of succession to the throne. He held the doctrine of hereditary transmission of the crown, and something like the divine right of kings. Dr. Macgill maintained the directly opposite of this. He held that there was an implied compact betwixt the king and the people involving mutual responsibilities; and that the mixed government of Great Britain, with its advantages, would be of no worth at all did it not possess an inherent and indefeasible power to rectify itself when any of its elements went out of place, or when the balance of power had gone wrong. He appealed to the settlement of the crown of Scotland on William and Mary in 1688, as an example of the inherent right of the representatives of the people to declare on good evidence that the crown was "forfeited," and then to make offer of it to another. Dr. Gibb was somewhat nonplussed at this case, but tried to evade it by arguing that the instance was new; that James had actually "gone mad," by his Popery and arbitrary power; and that *necessity* compelled the Scottish Convention to act as they did. This explanation was deemed unsatisfactory by most of those who were listening to the

debate; and we were all convinced that the Whig principle, of the people as the source of all political power, and of the compact betwixt prince and subjects as implying mutual duties, was the only sound basis of the British constitution. Indeed, even the decision which was pronounced by the Parliament of England on the flight of King James, seemed to imply all this; for the terms in which it is expressed clearly prove *the right* of the representatives of the people to pronounce a sentence on the conduct of a tyrannical ruler. James, indeed, when he made his ignominious flight by the window of Greenwich Hospital, then a royal palace, might be said in a certain sense to have "abdicated" the throne, and of this the English took advantage. But it was all a farce. James did not *intend* to "abdicate" the throne of his ancestors. He held it by what he considered a legitimate and proper title. He fled because he could not help himself. His sovereign will was in abeyance. Readily would he have returned from his ignominious flight had he received the slightest invitation to do so; and had the adherents of the divine right of kings been truly *in earnest* in asserting their principles, they were in duty bound either to have given him another trial, or at all events to have declared that the alteration of the succession was merely a temporary expedient. But the truth is, parties were very equally balanced; and a *legal fiction* secured in England that peaceful settlement of the crown, which in Scotland was the immediate result of the united voice of a high-minded and indignant people.

It is a singular fact, that the effects of the restoration on Scotland and on England were diametrically opposite to each other. It was during the reign of Charles II. that many of the most liberal statutes for securing the civil and religious rights of the people were passed. This was effected, indeed, by means of a bold and high-spirited *opposition* that grew up during the later years of the long-continued Parliament of the restoration;* but it may be traced also to the important fact that up to this period the statutes in favour of public liberty in England had been very few. It was otherwise in Scotland, where a variety of most valuable statutes had been passed from 1633 to 1660, partly by means of the covenanting interest, and partly by the enlightened administration of Cromwell. All these were swept away by the act rescissory; and by various positive acts, the prerogative of the crown was extended to a degree that never had been known or claimed by any of His Majesty's ancestors. By the act of supremacy, the king's power, with respect to matters of religion,

* It is very common to look to the "revolution period" for the best specimens of genuine whiggism. It is true that such men as Somers, and Halifax, and a few more, well deserve admiration and esteem, but the duplicity and tergiversation of so many of the leaders of that day cannot but fill the impartial mind with disgust. A purer principle and a nobler patriotism are to be found among the opposition members of the second Parliament of Charles II., to whom, though few in number, and by no means raised above all selfish aims, posterity stands indebted for arresting the career of arbitrary power, and rousing that spirit of jealousy which, after many struggles, and many defeats, saved the liberties of England.

was made absolute, and independent either of the clergy or the estates of Scotland. In this it differed from the claims of the supremacy in England, which are by law limited and controlled, if not by the church, at least by parliament. The perfidy and cruelty of the actual administrations both of Charles and James added unspeakably to the wretched state of the poor in Scotland, and contributed not a little to open the eyes of enlightened men in the south both to the interests and claims of freedom. In Scotland, it was the Rutherfords, the Gillespies, and the Browns, who *taught* in their writings the true principles of civil liberty, but it was the Sydneys, the Hampdens, and the Russels of England who practically applied them. In the all-wise and over-ruling providence of Almighty God, the covenanters of Scotland, and the patriots of England, though setting out from very opposite points, united in paving the way for the glorious revolution of 1688.

CHAPTER II.

DR. MACGILL'S MINISTRY AT GLASGOW.

After six years of laborious pastoral duty at Eastwood, Dr. Macgill was, in October 1797, translated to the Tron Church Parish of Glasgow, as successor to the Rev. Dr. M'Call. The duties of the ministry in a large city are substantially the same as in a rural parish, but they are necessarily modified by change of circumstances. In a country charge the people of the parish and the members of the congregation are generally speaking one, and the labours of the clergyman through the week are thus concentrated on those families whom he addresses from the pulpit on Sabbaths. It is different in a large town, where, from obvious circumstances, it is impossible to identify the two; and hence it is, that the minister of a city parish becomes, almost by necessity, a pluralist. He has a large parish, over whose ecclesiastical interests he must preside; whose sessional discipline and government he must incessantly superintend; whose educational and charity establishments he must patronise; and whose families he must catechise and visit. In addition, he has a congregation which may or may not be gathered from the parochial locality, and yet whose families he must make himself acquainted with by personal visitation, if he de-

sires to be really a useful minister to them, and rightly to divide among them the word of truth. Indeed, the main design of ministerial visitation of families is to facilitate mutual acquaintanceship. The minister who is never seen save once a week in the pulpit can hardly expect to acquire or to keep a very strong hold of the affections of his people. One thing at all events is manifest: he cannot know his people thoroughly; he cannot enter into their individual feelings or family relations; he is placed beyond the plastic influence of those tender and endearing associations which connect the affectionate pastor with the people among whom he ministers; he is deprived of the very best means of acquiring that knowledge of human nature in its varied phases by which a minister's public prelections acquire a truly experimental and practically useful character. If there is any meaning at all in those beautiful expressions of Scripture which speak of ministers "feeding the flock," and "giving to every one his portion of meat in due season," they unquestionably imply a comprehensive knowledge of the people whom they address, and a discriminating method of appeal.

Dr. Macgill felt all this, and he acted upon it from the moment of his entrance on the ministry at Glasgow. While his Sabbath ministrations retained the same character of earnestness and affection, his week-day labours were still more abundant. He regularly visited his parish and the members of his congregation, and his visits were always visits of

kindness and of mercy. Often has he returned to his house in the afternoon or evening of the day completely overcome by the labour of its pastoral duties, and ready to sink under the pressure. To his susceptible mind the scenes of misery and vice, which, even at that period, the lanes of his city parish presented, were a never-failing source of the deepest concern. Often have I heard him speak of the comparative ineffectiveness of a pastor's labours in such a locality; and yet I never heard from him any other than the most warm and decided indications of a paramount sense of the importance of such labours.

As illustrative of the affectionate but firm fidelity with which he maintained the wholesome discipline of our church, amidst the temptations to a relaxation of it which a large city possesses, I shall quote an extract from the copy of a letter found among his papers, and addressed to a gentleman of his congregation who had become amenable to church censure, and whom the excellent pastor wished to instruct in the real end and aim of all spiritual discipline. It bears date, Nov. 2, 1800. The name of the person to whom it was addressed is not given; and at this distance of time we may feel no delicacy in printing the extract. After various judicious remarks on the nature of the case, we have the following well-timed and affectionate appeal:—

"Independently of these circumstances, it was my intention to have earnestly requested you to

review your past life, and with seriousness to examine whether you have been exercising genuine repentance towards God, and faith in our Lord Jesus Christ. If you have not, you must be sensible that you injure yourself and the feelings of others by seeking to sit down at the table of the Lord. When repentance seems to be sincere, it is the duty, and I trust will be the delight of a minister of the gospel, to speak peace to the wounded mind, and to encourage in every devout and holy purpose. Yet even in such a case, especially when irregularities have been subjects of public attention, it may be often his duty to wait for such evidences of a change of life as may give satisfaction and assurance of sincerity, before he admits to full communion with the Christian society. I will not conceal from you that my reason for writing to you in this manner is, that I have received hints which lead me to fear that your conduct, even within these few months past, has not been such as became the purity of the Christian character. I hope I will not give offence to you by writing to you on a subject of this nature. Believe me, that it is a painful duty, and that it has not been without a struggle with my own feelings that I have engaged in it. But your time and mine in this world is short and uncertain. We have each of us a great account to render; and it seemed to me that I was called on, by my office as a Christian minister, both for your sake and from the duty which I owe to my people, to write

to you on this subject, and earnestly to press it on your serious consideration."

Of one principle Dr. Macgill was very early convinced, and he uniformly retained and acted on it to the last, and that is, that much of the usefulness and efficacy of a minister's labours in a city depend on the attention which is paid to the physical wants of the people, and on the vigilance of a well-regulated police in watching over the health and morals of the whole community. These considerations led him early to attach himself to the public institutions of the city, and he soon became generally known and respected as their guardian and their guide. His labours on behalf of Prisons, the Infirmary, and the Lunatic Asylum, are well known and were duly appreciated. Of this last, indeed, he may be said to have been the projector and founder; and his sermon at laying the foundation-stone of the edifice, presents a most gratifying view at once of the soundness of his judgment and the benevolence of his heart.

Soon after his accession to the city there was a period of dearth and of distress through the land which sorely affected the poor and the working classes in large towns. Soup kitchens and other means of alleviating the pressure were resorted to by the benevolent inhabitants of Glasgow; and the various notes which are preserved among Dr. M.'s papers regarding a benevolent institution in the eastern part of the city, of which he seems to have taken the active superintendence, evince at once

the extent of his personal exertions, and the minute accuracy of his accounts of financial expenditure for behoof of a public trust.

There was one class of public institutions in which Dr. M. took a particular interest; I refer to schools. Of the principles he held regarding the education of youth, his admirable sermon on "Qualifications for Teaching," exhibits a luminous view, and his whole public conduct was a commentary upon these. The educational establishments of the city ever found in him an active and disinterested friend. He made it a matter not of perfunctory detail, or of mere accident, but of conscientious and responsible duty, to attend sedulously on the examination and management of these useful seminaries, and he always esteemed this as one of the most important parts of ministerial duty in the city of Glasgow. To voluntary teachers also, and their meritorious but ill-requited exertions, he paid marked attention, and he ever cherished the humble aspirations of the unfriended student in the obscurity of private life.

There is one department of ministerial duty to which Dr. M. attached very great importance; the catechising of families, and of young persons in general, connected with the parish and congregation. It was in the autumn of 1816 I had a long conversation with him on this and kindred departments of pastoral duty. The remembrance of it is still fresh upon my mind. We had been a few days together in West Lothian on occasion of the set-

tlement of a much-esteemed mutual friend, the Rev. David Fleming of Carriden. Walking one day on the shores of the Forth, the conversation turned on the different parts of pastoral duty, and particularly on the much-neglected exercise of catechising. He approved highly of classes on week-day evenings for the religious instruction of young persons beyond the ordinary age of Sabbath School children; but, while he did so, he gave it as his opinion, that the annual examination of the young in the presence of their parents is a matter of high importance in the scale of pastoral duty, and mentioned the result of his own efforts while a minister of Glasgow as highly favourable to such a plan. On my stating to him the difficulty I had felt in bringing together the families of my charge on a week-day evening, he suggested the idea of assembling them together on the Sabbath evenings, observing that in the course of his ministry he had tried both plans, and that in both he had had the satisfaction of thinking that, even with every allowance for variable attendance, few parts of duty had afforded him greater delight, or higher satisfaction in the thought of substantially beneficial results. The suggestions then thrown out by him were immediately adopted; and the plan of congregational and district meetings on Sabbath evening, for catechising the young and addressing the more advanced, has been kept up regularly since that period. It is true, the Sabbath Schools will in a certain degree interfere with the attendance on these meet-

ings, but it is a species of interference with which no minister need be displeased, for he has it at all times in his power either to regulate his hour so as to meet the case, or to follow the young people to the Sabbath School, whose exercises, when properly conducted, cannot fail to prove the very best preparative for pulpit instruction.

In 1809 Dr. Macgill published his "Thoughts on Prisons," a work with which his name will ever be associated, as the able and enlightened coadjutor of Howard, Neild, Gurney, and Fry. It abounds in admirable suggestions; and our amazement rises to the height of a righteous indignation on finding that, in constructing the new prison at Glasgow, the authorities of the county and city, so far from availing themselves of these suggestions, did, in so many instances, absolutely incorporate with its construction the very evils which they were designed to remedy. It was not so, however, in the neighbouring county of Renfrew, when, at a period somewhat later, a new Jail and Bridewell were in progress of erection. Six copies of the "Remarks" were supplied by the author at the request of one of the ministers of Paisley,* and circulated among the leading gentlemen of the county, and the official authorities. The subject was pressed on the attention of the architect employed, and the result has been that the county prison at Paisley will yield to none in the country in excellence of construction.

* The late Rev. Jonathan Rankin, Minister of the Middle Parish.

Dr. Macgill was ever intent on carrying his views regarding the physical and moral regime of large cities into practical effect; but like every enlightened philanthropist, he met with little encouragement. The same year which witnessed his efforts in behalf of the jails of Scotland, beheld him in his place in the presbytery of Glasgow contending, along with his brethren, for additional means of public worship to meet the growing population of the city; and a plan of systematic parochial education for the parishes. Had these enlightened plans and suggestions been adopted and acted on at the time, the evils of which the succeeding twenty years beheld the rampant maturity, might have been nipped in the bud.† At the distance of ten years after these efforts on the part of Dr. Macgill had been made, a more favourable opportunity seemed to present itself for carrying into practical effect his suggestions both on the subject of prisons, and of education in large towns.

In the General Assembly of 1819, there occurred a circumstance somewhat uncommon. In the Prince Regent's letter there happened to be in-

† Of the three additional churches whose erection in the city was strongly recommended by the presbytery of Glasgow in 1809, the one for the Gallowgate was not erected till 1817; and the other two remain still to be reared: so slow are municipal bodies in their movements. The munificent exertions of Dr. Chalmers, Mr. Collins, and other excellent men at a later period, deserve the meed of highest applause; but they will concur with us in opinion that much precious time has been lost in sinful apathy. We would here recommend Mr. Lorimer's sequel to the New Statistical Account of Glasgow, as well deserving perusal.

serted a request that the General Assembly might be pleased to pay increased attention in the discharge of their religious duties to the instruction of prisoners and the education of the young. By whose suggestion this request may have been inserted in the Prince's letter, it is perhaps at this date impossible to ascertain; but the circumstance is worthy of record, as illustrative of the laudable attention of a paternal government to the well-being of its subjects; and as a specimen of the relative duties of the State and of the Church when in friendly union. As a matter of courtesy, the Assembly responded to the request of the Prince, by an assurance that it would be duly attended to. But Dr. Macgill felt with some others that all this might be mere words of course, and that unless something more were done, the matter thus presented to them by the highest authority in the land, might after all be overlooked. He therefore rose in his place in the Assembly, and after a suitable address, proposed that a committee should be formed for the purpose of taking into consideration the most efficacious plan for promoting the moral improvement of prisons, bridewells, &c., and for adopting a more systematic and effective mode of conducting the education, and particularly the religious education of the working classes of society, especially in large and populous cities. A committee was accordingly named, and Dr. Macgill appointed convener. During the sitting of the Assembly that same year, they held several meetings; and the informa-

tion which the convener was enabled from his previous enquiries to communicate, put it in their power to draw up a suitable interim report, which was approved by the Assembly and ordered to be printed, and sent to all the Presbyteries of the Church; to the ministers of those burghs and parishes where bridewells and prisons are situated; to the magistrates of towns and the conveners of counties throughout Scotland. This Report recommends that the Assembly should adopt such means as to its wisdom shall appear proper, for procuring to Scotland the benefit of an act of Parliament, similar in its object to one already passed for England and Wales, and which embodies many excellent regulations regarding the appointment of ministers and teachers for jails. It farther recommends to the ministers in burghs to embrace every opportunity for promoting the reformation and improvement of prisoners, and in concert with the magistrates to afford their aid and support to every measure adopted for guarding against the further corruption of the unhappy persons placed under confinement; for giving instruction to the young and the ignorant; awakening the careless and the obdurate to repentance; and bringing back deluded wanderers to the fold of the chief Shepherd. On the subject of education in large towns, it recommends to the Assembly to adopt suitable means for obtaining for each parish in every large town, at least one parochial school, suitably endowed, for instruction in elementary education, in addition to, and not-

withstanding the establishment of schools appropriated to Latin and the higher branches. It further recommends the Assembly to renew their appointment on every minister in this Church to attend to the state of the schools within their respective parishes, and by superintendance, examination, advice, and any means which circumstances may suggest, endeavour to maintain and diffuse the blessings of a good and religious education among all classes of young persons, belonging to the parishes committed to their charge.* The Report was also transmitted to Lord Sidmouth, then Secretary of State for the Home Department, the Lord Advocate, (Sir William Rae,) and the Chairman of the Committee of the House of Commons on Jails; and a letter was addressed to each of these gentlemen explanatory of the object of the Assembly, and soliciting their countenance and aid. The letter, which was drawn up by the convener, stated in addition, the deep interest which the Committee of the Assembly felt in the other important subjects relative to prisons under the consideration of the House of Commons, especially those relative to classification of prisoners, and the evils arising from idleness, intemperance and gaming, by which our jails have in so many instances been rendered the nurseries of vice. The Committee intimated further the pleasure it would give them to furnish any information in their power, which might

* A copy of the Report at length will be found in the Edinburgh Christian Instructor for Dec. 1819.

be required on these important subjects. A Sub-committee was appointed for carrying these measures into effect, and the great burden fell, as usual in such cases, on the convener. He not only executed with dispatch the trust reposed in him, but by personal communication with the official authorities, did every thing in his power to further the object. It happened in this case as in others of a similar kind. The measures proposed were of *too good* a character to interest ordinary minds, and the total absence of all party feeling, together with the *entire benevolence* of the scheme, secured for the excellent convener and his praiseworthy efforts a bare toleration, or rather hardly so much. As a matter of form, indeed, the "cordial and unanimous thanks" of the Assembly were regularly given him for his "able and disinterested" labours; but as to any effective co-operation in carrying out the measures contemplated, Dr. Macgill was doomed to feel the pains of protracted disappointment. Few of the members of Committee thought it worth while to attend the meetings. The Lord Advocate and Lord Sidmouth, though "cordially approving," were too busy about other matters; and even a paid functionary in London to whom the business of drawing out a Bill on Parochial Schools in Burghs, had at the Lord Advocate's suggestion been intrusted, had the hardihood to write to the convener, that "he had great doubts in regard to the necessity of the proposed Bill, as the present acts sufficiently provided for the case, and the want

(of Schools) was not felt in Burghs and Towns"! Dr. M. combated the hostile opinions of this gentleman, and obtained the countenance and encouragement of the Lord Justice Clerk, the Procurator, and Sir Henry Moncrieff; but it does not appear that there was any zeal on the subject in any effective quarter; and the issue was—nothing was done. The general subject of Prisons, however, was advantageously laid before the public, and many valuable hints and reports of "inspections" were brought forward.* It remained for the Hon. Fox Maule, during the ministry of a liberal government, to introduce and carry a comprehensive parliamentary measure on the subject, a measure which cheered the heart of Dr. M. during his declining years, and whose beneficial effects Scotland, we trust, will long feel. In regard to Parochial Schools for Burghs, matters remain nearly in *statu quo*; and it is not creditable to any party that it should be so. In Glasgow, indeed, and in some other places, the legacies of Dr. Bell have been made available to this end, and with the very best results. In Edinburgh, the Schools lately established by act of Parliament on the foundation of George Heriot's Hospital, promise to be a

* In two of the earliest numbers of the Edinburgh Christian Instructor, (Sept. and Oct. 1810,) a very full and favourable review of Dr. Macgill's Remarks on Prisons was inserted. The article was written by Dr. Andrew Thomson, the eminently gifted Editor of that periodical, and he has successfully infused into it no small portion of that energy of thought and power of expression for which he was so remarkable.

lasting boon to the working classes: and in Paisley, the Schools of "the Educational Association" have done great good. But all this just demonstrates more clearly the wisdom of Dr. Macgill's views, and the necessity of a comprehensive measure by which the blessings of a good elementary and Christian education may be brought within the reach of all classes in our densely peopled communities.

It was well remarked by Sir Samuel Romilly in the House of Commons, on a motion for a monument to the immortal Howard, that Britain has neglected to raise the only monument that was worthy of his character, or would have been agreeable to his wishes, in neglecting to accomplish those great improvements, the justice and humanity of which he had so ably demonstrated and so loudly proclaimed. What has heen applied to Howard, embraces a much wider field. How many admirable hints are lost even amidst the national gratitude which they seem to elicit! How little after all *is really done* in the way of human improvement, and the progress of human happiness! How often, alas! have those great interests been sacrificed to the mercenary claims of selfishness, or the proud pretensions of party!

From the statements which have been made in this chapter we are not to infer that Dr. Macgill limited his efforts of benevolence to the relief of temporal distress, or bounded them by the comparatively narrow range of a purely home agency.

Assuredly there were some of his brethren in Glasgow, and in particular the late eminent and deservedly esteemed Dr. Balfour, of the outer High Church, who came forward more prominently on the field of Foreign Missions at the commencement of the Glasgow Missionary Society in 1796. At that early period in Dr. Macgill's ministry, the subject had not engaged his mind to the extent which it afterwards did, although we have no reason to think that at any period he was indifferent to a cause so noble as that of the diffusion of the gospel over the world. Every man has his peculiar sphere as well as his distinctive capacities of action; and it so happened that for years after his settlement in Glasgow, Dr. Macgill felt that the local institutions of the city demanded the whole of that time which could be properly spared from the special duties of his immediate calling. At a later period of his ministry, Dr. Macgill took a far more prominent part in the schemes of Christian philanthropy. There are in particular three of these schemes with which his name was very closely associated. The first of these is the society for benefiting the highlands and islands by means of Gaelic schools. At its formation in January 1811, Dr. M. hailed this institution as one of the most likely means of spiritual good to the destitute districts in the North and West of Scotland; and he cheerfully gave his effective services, as one of the secretaries to its auxiliary in Glasgow. As that auxiliary did not limit itself to the single object of collecting money for

the parent Board, but had a distinct department of its own—the establishment of English schools where these might be required, and certain additions to the branches of education contemplated by the Edinburgh institution—the result was a very considerable demand on his time and attention in the way of correspondence and examination of candidates for schools. There is reason to believe that much good was done by means of those schools which the Glasgow Society originated, as well as by the effective aid which it gave to the parent society; a society which still exists, but which has not of late years received that portion of countenance to which its invaluable labours, for upwards of thirty years, have earned for it an imprescriptable title.

The second of those great objects which engaged Dr. Macgill's mind during a considerable part of his ministry in Glasgow, was the propagation of the gospel in India. He took a deep interest in all the evangelical associations for this end; and when, about thirty years ago, the renewal of the Company's Charter brought the question of India Missions prominently before the British Parliament, there was no man in the west of Scotland who took a more active part in helping forward the claims of justice and of enlightened Christianity, than Dr. Macgill. By discussions in the church courts and at public meetings; by promoting petitions to Parliament; and by a ceaseless application of his personal and official influence in this particular chan-

nel, he performed services to the cause of christianity in the East whose value can never be over-estimated. In the discussions to which the great question gave rise both in the House of Peers and in the House of Commons—discussions which called forth the first talent and the most splendid oratory which Britain could command—he took a peculiar interest; and the success with which the efforts of the friends of Christianity were so signally crowned in that momentous struggle was to his enlarged and benevolent mind a source of the purest satisfaction. Nor did he consider it as detracting from the credit of the western metropolis of Scotland—though on this account eliciting the choler of the London Quarterly Review—that it was the first town in Scotland which addressed Parliament on this deeply interesting subject.*

The third Christian institution which interested Dr. Macgill and engaged his efforts, was the mission on behalf of God's ancient people, the Jews. Long before the Church of Scotland had moved on this or any other missionary scheme, Dr. Macgill beheld with great satisfaction the efforts made in England for the conversion of the Jews. When, at a comparatively late date, the matter was brought by the friends of Israel, under the notice of the General Assembly of the Church of Scotland, Dr. Macgill, from his well known attachment to the cause, and the active part he took in the movement

* See a full reply to the Quarterly, in Edinburgh Christian Instructor for January and February 1814.

at Glasgow in its behalf, was nominated as Convener of Committee. In that capacity it fell to him to prepare the public documents connected with the first efforts of the Committee; and, although the infirmities of age soon incapacitated him for effective personal effort, he was ever ready to give his countenance and advice to those excellent friends on whom the burden of the active management naturally devolved. His eye glistened with delight when he spoke of the mission to the Continent and to Palestine; and the scriptural hopes which he cherished regarding the restoration of Judah, and the recovery of the long-lost tribes of Israel, sustained his fainting spirit, and gilded the evening of his days.

CHAPTER III.

DR. MACGILL IN THE CHAIR OF THEOLOGY.

Dr. Macgill entertained very high views of the value of Theological literature and the importance of the pastoral care. Of his sentiments in regard to the first, he gave a very decided practical illustration in the "Clerical Literary Society;" while of his views in respect to the second, he gave an excellent developement in his "Considerations addressed to a Young Clergyman."

It was not long after Dr. Macgill's settlement in Glasgow, that his mind was powerfully impressed by the conviction that the avocations of a city minister are, in some respects, unfavourable to the culture of the literature of Theology. This conviction led him to propose to some of his brethren in the city and its immediate neighbourhood, the plan of a Literary and Theological Association, to meet monthly, for the reading of essays, and for friendly conversation on their subjects. The society commenced in 1800. Its prime mover and projector unquestionably was Dr. Macgill. He held for many years the office of its Secretary. He found, however, zealous and active coadjutors, in Dr. Ranken of the Ram's Horn Church, and Dr. Lockhart of the College Church; who were soon afterwards joined by Dr. Couper, then of

Baldernock, afterwards Professor of Astronomy in the University; Dr. Gibb, then of Strathblane, afterwards of St. Andrew's Church, Glasgow; Dr. Pollock of Govan; Dr. Maclatchie of Mearns; Dr. Brown, then of Gartmore, now of Langton; Dr. Robertson of Cambuslang; Dr. Chalmers, and many other members successively. The main object of the society is thus expressed in the first of its rules.

"It shall be understood, that under the denomination of Theological Literature is included, whatever is connected with the language, style, and dialect of the sacred writings; with the manners, customs, and ceremonies alluded to in the scriptures; the nature of the countries, history, and genius of the people; opinions of the Jewish and heathen nations; application of just rules of criticism to the illustration of difficult passages; and whatever might tend to remove difficulties, or place in a striking view the excellence, force, and beauty of the truths of scripture; whatever is connected with the history and evidence of natural and revealed religion, and may tend to illustrate and enforce them; whatever is connected with the history of the Church; with MSS. of the bible, their history and comparative value; whatever is connected with the pastoral care, and tends to promote its great object; with the composition, style, and delivery, best adapted to the different parts of the pulpit service: or whatever, in fine, may be said to constitute the LITERATURE of the clerical

profession, or that species of learning to which a clergyman should chiefly direct his views and attention."

In addition to the regular essay on some subject comprehended in the wide and important range above described, a very useful branch of the society's plan was, the proposal and discussion of a question in the literature of theology, or in the business of the pastoral care; and this was taken up when no regular essay was produced, or, when the subject of the essay suggested it. The meetings of this society were regularly attended by Dr. Macgill all the time he was minister of the Tron Church, and even after his appointment to the theological chair. The substance of several of his printed works was submitted to the members of the society in the shape of essays; and although, after he became professor of theology, he was relieved from the routine of its ordinary duties, he still retained, as an honorary member, the warmest attachment to its interests.

It was in 1809 Dr. Macgill published his "Considerations addressed to a Young Clergyman." Most of the essays contained in this work had been read at meetings of the Clerical Literary Society, and with the high approbation of the members. In the second edition of the work, the form of essays was exchanged for that of letters; and assuredly the epistolary form seems best adapted for direct and familiar address. In this volume are discussed at very considerable length the vari-

ous trials and temptations which assail a minister in the course of his pastoral duties, and which stand greatly in the way of their effective and successful discharge. The means of prevention or removal are also specifically pointed out; and various suggestions are made in the way of motives and encouragement to ministerial diligence and pastoral fidelity. The work as a whole is one of the most valuable in the department of pastoral theology; exhibiting extensive knowledge of human nature, and great practical sagacity. Mr. Macaulay, then Editor of the Christian Observer, in a letter to the author, dated 21st May 1809, thus expresses himself, and there are few who will not concur in the sentiment: "I assure you, it is by no means the mere language of compliment, but my heartfelt sentiment, that the work is calculated to be most eminently and extensively useful; I trust the blessing of God will attend its general circulation."

The labours of Dr. Macgill in promoting the literature of theology, and in directing young clergymen in the suitable discharge of their ministerial duties, together with his general respectability and the status he held in public esteem, pointed him out as a most proper person to occupy the chair of theology in Glasgow, then vacated by the death of the venerable Dr. Robert Findlay, who had held that distinguished office for more than thirty years. Dr. Findlay had been successively minister of Galston, of the Low Parish of Paisley, (now St. George's,)

and the Ram's Horn Parish, (now St. David's) Glasgow. On his nomination to the divinity chair in 1782, he resigned his pastoral charge, and devoted himself exclusively to his proper calling as a teacher of theology. His high attainments in the literature of his profession are attested by his able answer to Voltaire on the inspiration of the sacred books; and his acute criticism on 2 Tim. iii. 16, in refutation of the sophistry of Dr. Geddes and the socinian party. The lectures which he delivered to the students were replete with immense learning; but he embraced too wide a range of illustration, and descended to a minuteness of specification quite out of place. These circumstances rendered his prelections not so instructive or interesting to the young men as they might otherwise have been; while, like the pious Doddridge, his excessive candour detracted from the bold fidelity with which religious error should be put down, and the holy truths of the living God vindicated and enforced.

Many years after Dr. Macgill's appointment to the chair, it appears that his open and candid mind had been not a little vexed by open averments on the part of one or more of the professors, that his election was more a matter of expediency than of principle; yea, that it was the result of an union of interests in order to secure an arrangement in regard to another class in the college, and for the benefit of a particular clergyman. In other words, it was averred that there had been jobbing, and that

Dr. Macgill was privy to it. I believe that in most of the university elections such things as jobbing, and private interest, and low partizanship are not unfrequent, and surprise is therefore very generally felt when an election chances to be made on principles of a purer and nobler kind. This was exactly the case with regard to Dr. Macgill. Whatever may have been in the minds of individual electors, certain it is that never was any man chosen to a particular station in a way more honourable to himself, or on principles more completely free of all personal and party bias. It could not, therefore, but vex his honourable mind, when, in 1823, it was publicly averred in certain quarters, that the proceedings of 1814, on the death of Dr. Findlay, had a prospective reference to ulterior arrangements for behoof of individuals, rather than to the real interests of theological learning and the respectability and usefulness of the university. He laid the matter before his revered friend professor Jardine, and a complete refutation of the injurious charges was afterwards laid before the public. Mr. Jardine's letter on the subject is now before me; and the following, which are the entire passages regarding the matter, will place beyond doubt the honourable and independent spirit by which Dr. Macgill and his friends were actuated in the whole proceedings.

" I shall on all occasions openly avow the only conversation we had upon the subject to which you refer. *My motives* had no connexion with any future conduct or opinion of yours; and they were;—

because I thought you better qualified than any other who *were*, or *were likely to become* candidates; and you know that we have always since acted upon the principles with which we set out, and, I trust, shall always do so—giving our opinions to each other in confidence, but without interfering whatever with our respective ultimate judgments. Such conversation as is said to have come from ——— is altogether contemptible, and does not even deserve one moment's notice from you, far less should it give you any uneasiness. Keep your righteous spirit in good trim for matters better suited to it, and let none of it be sacrificed to such dastardly, causeless, misrepresentations. I do not think you should think them worthy of notice to any body, or even to explain your connexion with Sir Henry or Mr. Thomson.*"

The allusion to Sir Henry Moncreiff and Mr. Andrew Thomson, in the close of the above letter, cannot be allowed to pass without our adverting to the deep interest which these eminent individuals took in the election of Dr. Macgill to the chair.

* In remarkable corroboration of Mr. Jardine's sentiments, there is now before me a letter of Professor Richardson to Mr. Jardine, dated 23d August, 1814, a few weeks *prior* to the election, in which the following passage occurs:

"My concurrence with you in supporting Dr. Macgill is because I think him fitter for the charge than any of the rest who have been named; and that I am sincerely desirous of acting with you and Mr. Young, not only on this occasion, but in general in all important college business. My reason is, briefly, that in the present state of our affairs, I think our joint endeavours are necessary for the welfare of the university."

That they should have taken such an interest in it, is exactly what might have been expected from their known character and principles. To what extent, or in what direction their influence may have told in his favour, it is impossible for us, perhaps, at this distance of time to ascertain. Mr. Thomson was then but a young man, and in the very dawn of his bright career; and his influence on public opinion and on the minds of university men could not have been very great. But Sir Henry Moncreiff was always a powerful man, and at this time he was in the zenith of his influence and fame. That he did every thing in his power to help on the election of Dr. Macgill, is certain. His intimacy with Dr. Macgill began with the period when the latter was tutor in the family of the Honourable Henry Erskine, and his impressions of his talents and worth deepened with years. There was a complete accordance betwixt them in religious views, and a general harmony in political opinion. The politics of Sir Henry, however, were more marked and definite than those of his friend; while the character of his lofty mind, and the station he was every way entitled to hold, brought him necessarily forward on the public arena in a manner altogether different from any other clergyman of the Church of Scotland. Through life, Dr. Macgill cherished a singularly high veneration for Sir Henry Moncreiff. He scarcely ever took a step in regard to any public matter without consulting him; and he never asked an opinion or advice

without feeling that he had secured to himself and the object in view a singular advantage. Perhaps the best proof that can be given of the deep interest which Sir Henry Moncreiff took in the election to the chair may be found in the following characteristic letter, which he addressed to Dr. Macgill immediately on his nomination to the distinguished office. The enlightened views of its author regarding the proper study of theology deserve all attention from the lovers of theological literature; while the deep-felt anxiety that the duties of the chair should be properly discharged by his much-esteemed friend, is highly honourable to his heart.

"*Tullibole*, 22*d Sept.* 1814.

"My Dear Sir,—You are fully aware how much I must have been gratified by your election, every way so honourable to you, and, in my apprehension, so important to the best interests of religion in this country. The University have done honour to themselves, by their firmness and their unanimity; and to do them justice, even the *politicians* there, have for once preferred the interests of the college to their private views.

"I can say little which can be useful to you in arranging your plan of teaching. The great object certainly is, to give the young men such a general view of the whole subject within a reasonable compass, as shall be sufficient to direct their studies, so as to render them most efficient and complete. My observations must be very general.

"1. I think the business of the professor is rather to give the students an exact view of the opinions and arguments of other men, than to lay down dogmatically his own opinions; on each head of divinity to represent the substance of the opinions of Arians, Socinians, Arminians, Calvinists, &c., with the rise and progress of the controversies on the subject; mentioning at last, the doctrine asserted in the Confessions of different churches, and concluding with that laid down in the Articles of England and the Confession of Scotland.

"2. I think that instead of a detailed or minute *discussion* of any one subject, his real business is to give merely the outline of each head of divinity, and of each controversy; and to direct the students to the best selection of books on the subject, on different sides of the question, with such a view of each of them as can be given in a short compass.

"3. I think the chief object of the Divinity Chair is to teach *Christianity*, and to prepare others for teaching it. It has therefore always appeared to me a deviation from the chief business of the professor, to spend a great proportion even of one session on the doctrines of *Natural* Religion, which should really belong to another class. Certainly there ought to be given an outline of that subject, chiefly with a view to show, 1st. what the real foundations of Natural Religion are; and, 2d. how inefficient Natural Religion has ever been, where there has been no positive revelation. Even on these points the field is so wide, that it would

require both a clear apprehension of the subject, and a steady adherence to an original plan, to abridge it as it ought to be.

"4. I think all *minor* points, and even *minor* controversies, are beneath the notice of a professor of divinity. He should, if possible, confine himself to the *important* subjects, and to the chief writers. He will of course be obliged sometimes to allude to even things of less consequence; but he at least should not spend his time on them, or treat them so as to give them a consequence in the eyes of the student which does not belong to them.

"5. I think the arrangement of divinity lectures can have but three divisions,—the evidences, the doctrines, and the practical applications of Christianity; and that under these may be comprehended all the learning, and every controversy on the subject.

"6. I think that though the professor should give no opinions in his lectures, he is bound to give such remarks on discourses as will show that he abides by the doctrines of the church, without severity or partiality of any kind—with no bigotry, and not catching at straws on purpose to find fault; but yet pointing out, in mild and inoffensive language, where the students might have expressed themselves more correctly.

"7. I think much might be done by regular examinations on the lectures, and by prescribing essays on the history or substance of particular controversies. This of course would require a sep-

arate hour, which I presume might be easily found. For the first session, perhaps, before your lectures can be digested, you might examine every second day, even on the lecturing hour. It would be useful to the students to do so, and a relief at present to yourself; though you take afterwards a separate hour.

"Above all, have confidence in the effects of industry; and never despair, though you find yourself behind occasionally, nor attempt to do more than your health will admit of.

"When are you to be admitted? Have you prepared your introductory discourse? Let me hear how your preparation goes on.

"Ever yours, my dear Sir,

"Most sincerely and affectionately,

"H. Moncreiff Wellwood."*

Dr. Macgill no sooner entered on the discharge of his duties in the chair of Theology than he resolved to effect some important reforms in the plan of tuition. These he introduced gradually, and it was not till a few years had elapsed that he was able

* When Sir H. speaks of a professor of theology "giving no opinions," he obviously alludes to the evil effects arising (as in the German universities) from each of perhaps a dozen of professors perpetually throwing out their crude opinions on all subjects, to the utter neglect and contempt of those very standards which they are pledged to maintain. A Scots professor of theology is not at liberty to do this. He is bound to teach the theology of his church. He may vary his illustrations, and he may bring the charms of genius and of eloquence to bear upon these. But still he must lay a restraint on fancy, and check the exuberance of airy speculation.

to bring them all into full and beneficial operation. When, in 1825, professor Jardine published his "Outlines of Philosophical Education," he requested Dr. Macgill to favour him with an outline of his plan of teaching divinity. With this request Dr. M. complied, and the following paper was drawn up by him and printed near the close of the Professor's work:

"The students of divinity in the universities of Scotland generally attend the theological class four sessions of college. In the university of Glasgow, their number is above two hundred, and the session consists of *six* months. The present professor of divinity divides his students into two parts, and forms of them a *junior* and a *senior* class. To each of these he sets apart a *separate* hour for instruction.

"The *junior* class consists of students of the first year. To these he delivers lectures, 1st, On the principles of evidence, with a special view to the proofs for natural and revealed religion: 2d, On the necessity of revelation: 3d, On the nature of the different kinds of proofs which might be afforded for a divine revelation to those who were immediately addressed—and to those who lived at a distance, or in a different age. Under this head are considered various questions respecting internal evidence, and the evidence of miracles. 4th, The evidences for the Mosaic and the Christian dispensations are stated and illustrated at considerable length; and the objections to their divine authority are considered and

removed. 5thly, The books which claim to be received into the *canon* of scripture are stated, and the authority on which their claims are rested, examined and estimated. Lastly, The nature and the proof of the inspiration of the Scriptures of the Old and New Testaments are pointed out and illustrated. The lectures of *this* class are concluded by some advices respecting the manner in which the scriptures should be studied.

" On the various subjects of these lectures, essays are appointed to be written during the session. These essays are given to the professor, who, after a few days, returns them to the students. They are then read in the class publicly by the individuals who composed them, and such observations as they severally require are made by the professor. In the selection of the subjects of these essays, he is guided either by their intrinsic importance, or by a consideration of the erroneous ideas which the students may be in danger of forming in regard to them. He also, for obvious reasons, varies the subjects in different sessions. He joins with these exercises frequent examinations on the subjects of the lectures; and sometimes, instead of recapitulating the topics of the preceding lecture, he requires the students to state them. During the last month of the session, every student of this class delivers, also, before his professor and fellow students, a homily from a subject which has been prescribed to him at the beginning of the session. For the delivery of these homilies, two days each week near the

end of the session are appointed. On these, remarks are publicly made; and afterwards, he meets in private with each student, and gives him such instructions and admonitions as circumstances may require.

"The second or *senior* division of the students of divinity, consists of students of the second, third, and fourth years of attendance. The course of lectures delivered in this division extends over three sessions. But, while all the lectures combined form one general system, each session has such a part of the entire system as forms a whole within itself. The lectures of this course commence with stating and illustrating the several duties of a student of theology, his dangers and temptations, and those dispositions with which he should enter on the study of divine truth. They next point out the difficulties which must be expected, and the causes from which these proceed,—direct the attention to the style of the scriptures,—to the MSS. of the Old and New Testaments,—to the ancient and modern versions, their history, character, and authors, and to such ancient and modern writings as may aid in the critical study of the sacred books. The lectures are then directed to the statement and illustration of the DOCTRINES and DUTIES of christianity, arranged both according to the nature of the subjects, and to certain great successive eras in the divine dispensations. With these are joined the statement and consideration of the principal opinions and controversies to which they have given rise. It would be tedious to state the various sub-

jects comprehended under a course of lectures so extended. It is sufficient to mention, that they consist of a selection of all the principal subjects which are usually comprehended under the name of a system of divinity.

" The students of this second division are in different stages of progress, and are *subdivided* into three parts; to each of which particular employments and exercises are appropriated. To the students of the *second* year, an hour on Friday, each week, is especially devoted. At that hour, essays on the lectures are read; examinations are held on the subjects of the lectures; and such occasional instructions as are suited to the progress of that division of students are given.

" The students of the *third* year, besides attending the lectures, and occasional examinations on them, are examined once every fortnight on a chapter of the New Testament. This chapter they translate successively from the original; and, besides being required to give a correct verbal translation, they are required to state the precise import of the passage, and to explain the peculiar idioms and different phrases which may occur; the nature of the customs, or the places and opinions mentioned, or to which allusion is made; and the manner in which any difficulty or objection may be removed. Sometimes, also, difficult passages of the Old Testament are mentioned a few days before the examination, and they are required to state in their

own manner the nature of the difficulties and their proper solution.

" The students of the *fourth* year are presumed to be preparing for their *trials* before the presbytery. No other duty, besides that of attending the lectures, and delivering the discourses appointed by the church, is required of them; except that each, in his turn, must open the class, by public prayer. They are examined, also, occasionally, with the other students, on the general subjects of divinity, or on some of the principal topics which have been considered, during the course which they have attended.

" At the conclusion of each session, subjects for essays to be written during the summer months are prescribed to the students both of the junior and senior classes, and prizes are given according to their merit. Essays also, on any important points in divinity, which students may select for themselves, are encouraged, and if treated with ability, are rewarded.

" An excellent private library belongs to the divinity students of this college. It is maintained, and gradually enlarged, by a small sum paid annually by each student. It is managed by a committee chosen each year by the students themselves, with the approbation of the professor; and is conducted with much prudence and success."

In 1827 the Commissioners for visiting the universities came to Glasgow, and Dr. Macgill, among others, underwent a long examination. The com-

plete MS. copy of this examination is preserved among the papers belonging to Dr. Macgill; and I shall make such selections from it as may embrace topics of public utility.

" Q. Have you any suggestions to make to the Commissioners on the subject of your own class, or with regard to the study of divinity in this university, in any of its branches?

" A. I think it of importance to this university, and all the universities of Scotland, that there should be a statute requiring that the students of divinity should be divided into two classes, a junior and a senior. In regard to my own class, the division into a junior and senior class already adopted, should be rendered imperative. In this university it is merely a voluntary act on my own part. Daily examinations I conceive to be of essential use, and an addition to the discourses prescribed by the church, for there can be no habit formed by reading only one discourse in a year. As the numbers who attend the senior class must be great, and the discourses must be publicly delivered, it is essential, if any lectures are given, that a separate and additional hour, making two hours for that division, should be appointed for examinations, and for hearing discourses. It would also be of great importance that the principal, as primarius professor of divinity, should take a share in teaching divinity. He might take under his charge the students of the fourth year, and hear their discourses, and give them appropriate lectures during one hour each day. I conceive it to be of

great importance that the time of commencing and closing of study each session should be regular and fixed. I am much troubled with students coming late, and going away too early. In regard to the Hebrew class, I have suggested that the elements of Hebrew should be taught by another teacher previous to the students entering on a course of divinity, and that perhaps the employment of the professor should be in reading and commenting on books in that language, in the same way as is done with regard to the classics. The classes of Hebrew and Church History, in my opinion, should be always taught by a clergyman. In this college Hebrew, and Church History, though not so often, have been taught by laymen; the consequence of which is, that all the advantages arising from a knowledge of the scriptures, and from suiting the class to students of divinity are lost. By saying I think they ought to be taught by a clergyman, I mean, by a person who has been educated for the church, and licensed. There is a subject also, deeply interesting to me in regard to the religion of the university. I have always thought that religion did not hold that proper place which is due to it in the education given in our universities. The first thing which occurs is that of attendance on divine worship upon the Sabbath. I need not mention that, according to the original constitution of our colleges, every professor was obliged to give, once a week, advices of a moral and religious kind to students through the whole course. The pro-

fessor of divinity and the principal were likewise obliged to give lectures once a week to the upper students upon the subject of religion; also, every professor, with the principal, was obliged to attend church with his students, and to see that his students attended, and likewise to examine them upon their attention to the subjects of discourse. This was the custom according to the statutes of all the universities of Scotland. From the number of those who attend our universities, these rules, I believe, came to be in some degree not quite applicable to the state of colleges in modern times; the consequence of which has been that in giving up the statutes nothing came in their room, and in this way there is in the whole course of our instruction no particular attention given to the religious instruction of our students. With regard to attendance at chapel, I think that it is merely a substitute for something better. According to my idea, students never can be so well and properly instructed or impressed, as by attending church along with their parents or relations; for the feelings of an exclusive assemblage of young persons are never equal in solemnity, and affection, and tenderness, to those which arise from worshipping with their families. But a vast number of these young persons come from a distance. They have no head. Their exercises on the Sabbath are not inquired after. They spend it in idleness and folly, and any habit of attending to religion which they may have acquired is lost, and in this way habits of the worst

kind are formed, and their higher and spiritual interests are neglected, and they go forth from our colleges irreligious and profane. I conceive a great deal of this arises from the want of strict superintendance in regard to this all-important subject. As to the manner in which the public service is conducted in our chapel, the way in which we proceed is, to choose from time to time two or more preachers; these are not listened to with respect and attention by the students. The preachers themselves are perhaps inexperienced and imprudent in the manner in which they present the truths of the gospel. Perhaps some of them aim at distinguishing themselves by speculations which the students do not understand, or which are of a dangerous kind. Others, who give discourses of a more serious description, introduce some of the deepest doctrines of religion in a manner but ill adapted to interest and edify the juvenile hearers. I conceive it is due to religion that there should be an excellent example of preaching set before the students. It sometimes happens, also, that from motives of humanity, some disappointed preacher or schoolmaster in the city is chosen. He is continued for life; for your feelings do not allow you to turn him off, although he may be a most uninteresting and inefficient person. It occurred to me to suggest that, as the professor of divinity and the principal were originally called upon to give discourses upon subjects of religion to graduates and upper students, it would be an improvement in the mode of con-

ducting the chapel service, if it were ordered that the principal and professor of divinity, once a month, should, each of them, conduct the service in the chapel. We could not properly do more; for the nature of our duties is such that the Sabbath is to me a great refreshment; but, once a month, I would not feel it a great burden. In this way there would be persons who are in office in the university, and who have some degree of authority and influence, preaching once a fortnight to the students. As to the other intervening days, I would propose that there should be a list made out by the divinity faculty at the commencement of every session; the list should contain the names of respectable clergymen in the neighbourhood and in the country, as is done in Oxford and Cambridge, where a list is made out every year of certain clergymen, who are invited to preach before the university, and I do not think the funds of the university would be ill applied if one hundred a year were set apart for securing to religious service such support as this plan would give."

In addition to the suggestions contained in the above extract, we shall quote some judicious observations on certain collateral topics, affecting the best interests of the university.

"Q. Have you any other suggestions to offer to the Commissioners?

"A. I have some suggestions as to visitors and the superintendance of the college, and as to classical literature, which appear to me to be closely

connected with the study of divinity. According to my opinion, the study of classical literature is much injured by the vast numbers who attend the Greek and Latin classes, especially considering their very small progress before entering the college. It is suggested, 1st, That no student be admitted into the Latin class until he is found qualified by a previous examination. 2d. That the rudiments of the Greek be learned before entering the college, or at least, that a teacher of the principles of that language in the college under the professor should prepare the students for the class of the Greek professor. 3d, That, as the learning of a language depends upon practice, it is impossible the Greek or Latin can be successfully taught where the pupils are so numerous that they can only be examined upon a few lines once in eight or ten days, and then only for a few minutes, as is often the case, and during a period of little more than six months. To remedy these evils, it is suggested that tutors from masters of arts should be appointed by the professors of the Greek and Latin classes in proportion to the numbers who attend their classes; as, for example, that every fifty students should have a tutor to examine them for one hour each day on passages prescribed by the professor, and that afterwards the whole of the students, thus subdivided, shall meet, as at present, in their own class another hour with the professor; it being understood that such professor shall have his students divided into three separate classes, a

junior and a senior, and what we commonly denominate a private class; it being understood also that the tutor shall take a general charge of the morals and conduct of the fifty students who are under his immediate tuition. It is also suggested that students shall be encouraged to continue their classical studies after entering the philosophical classes, by a selection of such Greek and Latin authors as are suited to illustrate the branches taught in those classes, and by occasional illustrations and examinations on such writings."

"Q. Do you not think it would be of importance if there were some system of instruction upon the evidences of religion by means of a manual?

"A. I think it is of great importance that every kind of instruction of a religious nature should be connected with the ordinary habits of individuals, and with their regular studies. My opinion is, that in what we call the *sacra lectio*, which it was once the practice of the principal to deliver weekly to all the students, and in the ordinary course of instruction, there are most excellent opportunities connected directly with their own studies, of which it would be of great importance to avail ourselves. There cannot be a doubt of the importance of having a manual of religion, such as Bishop Porteous' treatise upon that subject; and if it could be ascertained that it would be entered into with zeal and attention by persons whose minds are directed to other objects and other pursuits, I cannot but think that it would be of great importance, at least when stu-

dents attend the logic class; and I cannot see any reason why the professors may not be enjoined to mingle moral and religious advice with their lectures, when the subjects, as must often be the case, naturally lead to it. I can see no difficulty in every professor, either by direct lectures, or in the course of reading some Greek or Latin author, conveying moral and religious instruction, always adapting the illustration of the subjects to the age and studies of the pupil. I think it of great importance both to the knowledge of literature and religion, that the study of the Greek and Latin classics should not be confined to the mere teaching of language, but to the illustration of the customs, manners, history, laws, and religion of the people. And in doing this, very fine subjects of illustration would be presented to a wise and affectionate teacher in pointing out the ignorance, errors, and absurdities into which those ancients, whom we most admire, fell. I think instruction of that kind would be very useful. If that were thought too strong, can there be any difficulty in the divinity faculty fixing upon a few standard books which every candidate for a degree should read and study, and upon which he might be examined by the professor of theology?

"Q. With reference to the study of theology, and the different branches of biblical criticism in Scotland, do you think it would be of importance that a set of lectures, to be delivered in the university, should be instituted similar to those which are delivered at Oxford, so as to induce men of talents

entering the church to direct their attention to the prosecution of particular branches of theology, and thereby tend to increase the publications in theological literature, which might issue from the church of Scotland?

" A. I have no doubt if the subjects were properly chosen they would be very useful.

" Q. Are you aware that some of the best treatises on theology the church of England produce, have arisen from these lectureships?

" A. I think the church of England is distinguished all over the world for its excellent publications; but the discourses delivered at Boyle's lecture, and other institutions of a similar kind, form a system, if I may say so, of philosophical divinity which is perhaps unrivalled. I think it is of great importance to guard the subjects which are to be introduced, and the persons chosen to illustrate them; for you could not be sure that the subjects would be treated fairly, and according to your wish, and this might lead to bad consequences.

" Q. Considering that it is desirable the clergy of the church of Scotland should be well-grounded in classical literature and in science previous to entering upon the studies of their profession, should you think it would be at all objectionable that an examination of all the students of divinity should take place previously to entering the divinity hall, in order to ascertain their classical and scientific attainments, or that they should be expected to have

taken a degree, provided the system of graduation shall be found to succeed?

" A. I have no doubt upon the subject at all. I was the person who first suggested an overture which was before the General Assembly for some time. A part of that overture, which was not adopted, was, that before a person entered upon the study of divinity, he should appear before the presbytery of his bounds, and be examined upon his classical attainments, and his knowledge of philosophy;* for it is better to stop him in that part of his course than afterwards. Besides, that the circumstance of a young man thinking he can make up afterwards for his negligence, has an unfortunate effect; whereas, by bringing it nearer, it would be impressed upon his mind that he was to be examined, and would be liable to be thrown back. This would have a powerful effect in making him a diligent student. Whether it should be done by the presbytery or the college is a matter of opinion.

" Q. Do you think it would be necessary, to give efficacy to any such plan, that the church should institute it?

" A. I certainly think it would be prudent to attempt it, but it would be well to have the force of the opinion of this commission on its side.

" Q. In the latter part of the former question, graduation was contemplated; should you think it objectionable to enforce graduation by all students of divinity before entering the divinity hall?

* This has been since adopted as the law of the Church.

"A. I would think it not in the least objectionable if the church were to enforce it. The synod of Ulster, composed of presbyterian dissenters, used to insist upon a degree from all their students, but the slight examination for degrees in Scotland made them abolish the rule. Still, the presbyteries themselves of that synod always examined as to classical attainments, and so do the respectable dissenters in the same way among ourselves in Scotland.

" Q. According to the present system, is there no examination previous to students entering the Divinity Hall, upon matters connected with their profession?

" A. No. We are very minute in private examinations. When students apply for license when their studies are finished, they are examined upon classical literature, and upon Virgil and Horace, and upon the Greek Testament, *ad aperturam libri*, and on moral and natural philosopy, as well as upon divinity.

" Q. Do not the examinations vary very much according to the will of the examinators?

" A. No doubt of it. In the cities of Scotland they are very strict, and in Glasgow they are exceedingly strict.

" Q. Do you think that biblical criticism should form the subject of a separate set of lectures and of a separate class?

" A. I think it would be of very great importance.

" Q. In point of practice, is not 21 the age at

which gentlemen are allowed at present to take holy orders in Scotland?

"A. The age of 21 is required by the present law.

"Q. Are you aware that originally the age required was 25?

"A. I think so.

"Q. You have intimated that you have some suggestions to offer with regard to the discipline and superintendance of the College; will you have the goodness to mention them?

"A. I think it of great consequence in a system like ours, that the principal should have very considerable influence in the University in the way of superintendance, and in keeping the statutes of the University in constant observance; for where this is not the case, we have all the disadvantages of a democracy, without the check of an executive government. Every man does as he pleases. We have excellent laws, but they are not enforced, or they are forgotten. I think it of the greatest consequence that the principal should exercise that power which is given to him by the *Nova Erectio*, which has not been in very vigorous exercise for the last fifty years; and the present principal would, I believe, be as willing to do this as any other person, but it is a delicate thing for a man at once to attempt to do what has not been in use before. I think that that particular part of the discipline of the College which is given to him, namely, of privately admonishing and keeping things right, if they are likely

to go wrong, is of very great importance; and when there is any thing of much consequence, he should bring it, like a public prosecutor, before the Rector's Court for consideration, but not until after private efforts by himself. I think it of great importance, that the statutes of the College respecting the duty of the principal to visit the classes frequently, should be enforced; I do not mean that the principal should examine the classes, but, that he should go and hear the classes examined, that he should see the students and the professor at work, and ascertain how they are coming on. It is a powerful stimulus to both parties. It strengthens the hands of the professor by his being asked by the principal, Are there any students who have not conducted themselves as they ought to have done? and by looking at the catalogue, and seeing the behaviour of the class, in that way he would keep many things from going wrong; and it is much easier to prevent abuses than to correct them afterwards.

"Q. To what statutes do you refer, when you speak of the principal visiting the classes?

"A. I mean the statutes of visitation in 1664, and those of the parliamentary commission from 1690 to 1695. I will read what I have marked upon the subject, with regard to visiting the classes. In 1690 an act of Parliament passed for the visitation of Universities. Among the objects of inquiry, the Commissioners were to inquire how many meetings for teaching scholars they kept in the

day, and how long they continued such meetings, and how often they examined the scholars upon their notes. The principal is appointed to give instruction to the College once a-week, and to examine each class in its order.

" Q. Have you any doubt that the principal of the University of Glasgow has a right, by virtue of his office, to visit the classes?

" A. None whatever.

" Q. Has the custom been discontinued for many years?

" A. It has been discontinued for many years; I do not know how long; I suppose nobody in the University can say any thing upon it.

" Q. Practically speaking, has the principal little authority of his own separate from the senate or faculty of this College?

" A. I should imagine the principal with that judgment which he would naturally employ, has a great deal of influence if he chooses to use it; for instance, if a professor did not attend church nor insist upon his students attending; for how can he take cognizance of the students not attending, if the professor is not in church himself? No doubt the advice of the principal must have a powerful influence as a friend, and as the head of the University.

" Q. You mean that he has that sort of influence which any respected person in the University could exercise?

" A. He has the power of jurisdiction. I have

a note of that,—that power has never been taken from him, it would be indelicate for him to exercise it to the utmost, in the present state of things.

Q. "Do you not think a person exercising an office of such great evident and acknowledged utility, would be more likely to have weight and authority in a body such as this, than a person exercising an office reputed, though falsely, to be a sinecure?

"A. I think the moral effect would be such as is stated.

"Q. Have you any observations to suggest with regard to the superintendance to which you allude?

"A. I chiefly had in my eye the superintendance of the visitors. I do not conceive any superintendance can be of any effect, unless it be accompanied with the superintendance of persons who are external to the society, and not members of the college. I think the original visitors were appointed with much wisdom. There is the Rector, chosen by the college at large, and who is supposed to be uninfluenced by any partiality for the professors. On the other hand, there is the Dean of faculty, who is chosen by the senate, and I think it is useful there should be one person chosen by the professors. It is right there should be among the visitors one person connected with the professors, and in the habit of knowing minutely something respecting them. Last of all, the Visitor, whom I conceive to be the most important of

all, that visitor who is not chosen, but was originally appointed by the constitution of the college; namely, the minister of Glasgow: he is not only not under the influence of the students or the professors, but he is the person by whom the ecclesiastical and spiritual concerns of the college would naturally be looked after, more than by any other. In regard to the general superintendance of the college, the visitors are allowed to reduce every thing into order, that is contrary to the constitution and statutes of the college. Then they have the funds of the college committed to their inspection. According to our original constitution, they ought to meet four times a year, and examine into our accounts, and see that every thing is kept right and in order; and nothing is to be done *sine concilio* without their advice.

"Q. How often do the visitors exercise that sort of superintendance?

"A. That is just what I was wishing to call the attention of the commissioners to. The Rector of the college, by the unfortunate manner in which the election is made, of persons out of the kingdom or at a distance, is a person of not the slightest use to us. When Mr. Brougham was chosen, he was not installed until near the end of the session, the consequence of which was, the college had no rector, properly speaking, for nine months. When he was re-elected he did not come down at all, and he was not installed. We had literally no rector during that year. Here again we have Mr. Camp-

bell, and we had Sir James M'Intosh in similar circumstances—we may say that for three or four years, the college has been without a rector—our accounts cannot be properly authenticated. Besides this, the rector is the head of that important court, the court of discipline, for students and professors; and from the way the election is conducted at present, he can never sit there. He can appoint a vice-rector; but he is one of ourselves, and he has not that influence and authority among us which is of great importance for keeping a body in order. It is necessary that a person of a different description from ourselves should be at the head of the court, so that the vice-rector does not serve the purpose. Then, again, the dean of faculty is generally a person chosen from a distance. Sir John Connell is often chosen, and he resides at a distance. Mr. Campbell of Blythswood is often chosen. He resides here, and can attend; the other gentleman being at Edinburgh, has not been installed, though he has been elected six months. Then the minister of Glasgow cannot be of use; for the principal is minister of Glasgow. We have therefore no court of visitors. It is not superintendance only we are deprived of, but it is an important court to exercise authority over the faculty. Suppose I disapproved of the proceedings of the faculty, and wished to appeal, I am driven to the necessity of going to the court of session to get a trivial thing rectified; while if there were a court of visitors here, we could get

any thing rectified with ease, and without coming before the public. There was a circumstance of that kind not long ago, as to the sale of the patronage of Govan, which illustrates this. The majority of the professors were for accepting £2000 for the sale of the patronage. The late principal, Dr. Meikleham, and myself, appealed against this decision to the visitors. The two visitors who heard us were Mr. Campbell of Blythswood and Mr. Kirkman Finlay; they were in our neighbourhood; we had, perhaps, strictly speaking, no court, because the third visitor was annihilated by the principal being the minister of Glasgow; but they were decidedly of opinion that the patronage should not be sold under the circumstances, and particularly as it was not proposed to be bought by any gentleman connected with the parish. If it had been sold to the heritors of Govan, it would have been less exceptionable.

"Q. Was it your opinion that the faculty of the college and the visitors had any power whatever to sell the patronage?

"A. I myself was dubious upon the point; for I had an idea that it was given not as a matter of pecuniary advantage to the college, but either for public good, or with a view to the honour and credit of the university, and that it should not be parted with merely for pecuniary consideration. At the same time I should mention, that the idea I entertained was rather of a moral than strictly of a legal kind.

" Q. Are the commissioners to understand that the visitors on that occasion negatived the decision of the faculty, and prevented the sale of the patronage?

" A. Yes, they did.

" Q. What is your opinion with regard to the utility of bursaries, particularly those in the gift of the divinity faculty?

" A. I think they are very useful in two ways; they enable young men to attend to their studies with some comfort, and enable them to purchase valuable books, which they would not otherwise be able to obtain. In the next place, they enable them to take a more extended education. There are a great many auxiliary branches of education given at this college, which it is necessary every well-educated clergyman should attend to, and by these bursaries they are enabled to pay the necessary fees for the classes, such as chemistry and classes of that kind. As far as my experience goes, I never saw any disadvantage arising from bursaries. I think they are very useful also, when we consider who are the persons who get them. They are not always those in the lowest order of society, but in the middling classes; and they are the children of parents who have large families. Perhaps there is a clergyman with 6 or 7 children, and he wishes to give them a good education, and the expense of boarding them is very great, especially in a city like this. It is also of great importance to the morals, as well as to the comfort

of the young persons whose parents are respectable, to be in respectable boarding-houses. This is an assistance to them, although they are not, strictly speaking, in poverty; and the bursaries are applied in the best manner when they are given to clergymen's sons."

It is a matter of surprise that in a case of such importance as the education of young men for the church, the regulations laid down by the church herself should be so vague, and the system as a whole so defective. Professor Jardine, in his "Outlines of Philosophical Education," has freely and most judiciously expressed his astonishment, that, considering the wide range which theology as a branch of study may be said to embrace, and the various departments of human knowledge which it subordinates to its main design, the appointment of teachers, the method of teaching, the time allotted to it, and the attendance of students should not have been brought, long before this, under more strict and definite regulations. Had the professor been writing as a clergyman on the subject, he probably would have taken specific notice of a few other matters connected with this subject, which well deserve the attention of every friend to the church of Scotland.

In the theological institutions connected with the Church of Scotland, there are three professorships,—one, devoted to systematic theology; a second, to ecclesiastical history; and a third, to

oriental languages. In St. Mary's College, St. Andrew's, there are two professors of theology, one of whom takes charge of the important department of biblical criticism; and in the United Theological Halls of Aberdeen, an arrangement somewhat similar has been for a long time beneficially adopted. With these exceptions, no provision has been made in any of the divinity halls of Scotland for that very interesting and essential branch of a complete theological education. The matter has attracted the notice of the royal commissioners for the visitation of universities, and they have inserted, in their voluminous and valuable report, a recommendation, that, in each of the four universites of Scotland, the chair of biblical criticism should have its distinct and exclusive occupant. It is matter of surprise and regret, that movements so defective in zeal and perseverance have hitherto been made by the church, with the view of obtaining the practical adoption of this and other suggestions of that important document.* It is to be hoped that the matter will not be lost sight of by the commissioners who have been lately appointed by the crown to revisit the universities, with the view of carrying the suggestions of their predeces-

* Well do I recollect the issue of an attempt made by a Member of Parliament, when sitting as an Elder in the Assembly of 1833, to call the attention of the venerable Court to this subject. The person to whom I refer, is Mr. Andrew Johnston, then M. P. for the Fife Burghs. Much to his credit he earnestly pressed on the Assembly the duty of taking up the suggestions of the University Report, and petitioning Parliament to carry into effect such of

sors into effect, in so far as these shall be found to be expedient and practicable.

It has long been matter of regret to many warm friends of the church, that there has not been attached to each of our theological institutions, a *fifth* professorship, the object of which might be, to direct the attention of students to some matters of great importance, but which do not come regularly under any one of the branches already enumerated. These are, 1st, *The Pastoral Care*, in all its branches of public and private ministration. We are aware that occasional lectures on this subject are delivered by all the professors of theology; and the printed works of Dr. Gerard and Dr. Hill on the ministerial office, are permanent memorials of the enlightened attention which has been given to it. But the subject is one which, from its importance and extent, demands greater prominence than is usually allotted to it in courses of theology: and, if taken up by a distinct teacher, a greater portion of time would be reserved for the more profound discussions and appropriate exer-

them as the Assembly might approve. He was seconded by no one; but a host of moderate hornets cried him down as a "radical agitator," in bringing into the venerable House topics so foreign to it! The subject has been moved in since, but the efforts made by the Church have been rather desultory and feeble to produce any immediate result. It is very likely, however, that the present Government may be pleased to institute a few new Professorships, for the purpose of rewarding merit and initiating young men in the mysteries of that old School of moderatism, which of late years has been rather at a discount.

cises which fall within the range of the professor of systematic theology. 2d, *The Institutions of the Church*, including the general principles of a Christian establishment—the constitution and practical working of the Church of Scotland—and her educational institutions. We refer not here to the *History* of the Church of Scotland, because that department belongs strictly to the chair of Ecclesiastical History; nor for the same reason do we advert to the controversies which, since the Reformation, have been agitated within her pale. Independently of these topics, which ought to form a prominent part in every course of Church History, we apprehend that a short series of lectures on the ecclesiastical and educational institutions of Scotland would form a valuable supplement to the business of theological tuition, and tend to furnish young men with those practical views and habits which may prepare them for entering on the care of parishes with greater advantage to themselves and to their people. 3d. *Formation of Ministerial Character and Habits.* Occasional lectures on experimental religion and cases of conscience; frequent private interviews with the professor on the methods of study, on the books to be perused, and on habits of personal and practical godliness to be formed; visits to the sick, the aged, and the dying, the victims of spiritual ignorance and insensibility on the one hand, and the interesting subjects of spiritual anxiety on the other; —these exercises and avocations, conducted under

the eye of a judicious guide and counsellor, would prove highly advantageous to young men in their preparations for the work of the ministry. In the absence of a pastoral professorship in the Church of England, the late much-respected Charles Simeon of Cambridge was eminently useful, by his private interviews with the students, and his practical efforts in the promotion of ministerial character and habits. In Edinburgh, the affectionate and pious assiduities of such excellent men as Dr. Davidson, Dr. Buchanan, Dr. Campbell, and others, were eminently useful to many young men; and in Glasgow, Dr. Balfour, Dr. Ranken, and Dr. Macgill, before, as well as after, his appointment to the chair, devoted a good deal of attention to the same object. But in these cities, the time of the clergy is so completely taken up by professional and public calls, that little of it comparatively remains to be devoted to those walks of usefulness which lie out of the ordinary and prescribed line of ministerial duty, but which are nevertheless of incalculable importance to the spiritual prosperity of the church. 4th. *Enlargement of the Church.* The plan of Reformation adopted by the fathers of the Scottish Church was peculiarly characterised by the *extensive scale* on which it was proposed to be conducted, and hence the zealous care with which they watched over the members of the church when they emigrated, or were forced to emigrate to foreign lands; and hence the friendly correspondence which they delighted

to keep up with Protestant Churches on the continent; and hence the readiness with which the Church courts responded to the calls for ministers from England, Ireland, and America. This truly liberal and catholic spirit it were desirable to revive and to cherish. With this view, the superintendant of this department might be required to meet monthly, or occasionally, with the students of theology, for prayer, and religious intelligence regarding the progress of the gospel. At these meetings, a carefully condensed view might be given of any interesting circumstances in the proceedings of the Protestant churches of the continent; of the progress of Scottish churches in England and the colonies of Great Britain; the Missionary schemes for India, or other heathen lands, conducted by the General Assembly of the Chucrh of Scotland; and, generally speaking, the great missionary enterprises of the Protestant Churches at large. Thus, while interesting information would be collected and accumulated for the use of the church, a spirit of enlarged Christian philanthropy would be cherished among the students, and provision would be made for the permanent support and indefinite expansion of that public spirit, and those plans of usefulness, which are the glory of the Church of Scotland in the present day. The Church of Scotland seems to be in a transition state; and something beyond what she yet enjoys seems needful, in order to secure to her incontrovertibly, as a spiritual institution, that place which

she is entitled to hold in the cordial affections and warmest sympathies of the people of Scotland.

It must have been not a little gratifying to the mind of Dr. Macgill, to find that in the official report of royal visitors of the Scottish Universities, the most of his practical suggestions for the improvement of theological study were adopted. In particular, his arrangements for a first and second class of students, are recommended for adoption in all the Universities, and it is proposed to extend them to all the theological classes, with the exception of the class of Biblical Criticism, in which one course of lectures, with examinations and exercises, is considered as sufficient. The following remarks in regard to systematic theology, deserves serious attention:—

"It seems to be of great importance that the professor of divinity should have one class peculiarly devoted to the evidences of natural and revealed religion. By an accurate acquaintance with the evidence on which all religious belief depends, and with the proofs of the divine origin of the Scriptures, the foundation will thus be satisfactorily laid for the farther prosecution of theological science. This class ought to be attended in the first year of the study of divinity. It has also appeared to us most desirable that the course allotted to the second class of this professor should not be protracted beyond two sessions, and should consist of a clear and systematic exposition of all the important subjects to which attention ought to be direct-

ed, rather than lengthened disquisitions upon a great variety of minor points, carried on with such minuteness as necessarily to protract the course of lectures during many sessions, and thus, by distracting the attention of the students, prevent the ablest professor from impressing on them a clear and connected view of the leading doctrines of Christianity."

The error of *over-expansion* in their theological course, seems to be inseparable from Scots professors of divinity; and with all his predilections on the other side, Dr. Macgill was not proof against it. His view of the evidences of natural and revealed religion, and his illustrations of the theology both of the Old and of the New Testaments, as given in his public lectures, were perhaps too minute. Of this he was duly sensible; and for a number of years prior to his death, his efforts were constantly bent on condensation and comprehensive conciseness. Distinctly do I recollect a conversation we had on the subject, in which he lamented the error into which he had fallen in the first putting together of his lectures; that, namely, of attempting to fill up every part of the system with equal fulness; in a word, of putting into the system almost every thing that could be made to bear upon it, and thus leaving by far too little to be supplied by the talent and industry of the student. He stated to me his ardent wish to lop off what was redundant, and to reduce the whole to four courses. By the plan of a first class

at a separate hour, for the evidences of christianity, every regular student of three years would have it in his power to hear the whole. I think I ventured to specify the first volume of Stapfer's Theologia Polemica, as an admirable model of what may be termed a philosophical syllabus of Christian theology. Thirty-five years have passed away since I perused that work; but the impression of its sound theology, its comprehensive grasp, its logical arrangement, and its classical latinity, is still fresh and fragrant in my mind.

While the theological lectures of Dr. Macgill abounded in sound information, and enlarged views of evangelical truth; and while the practical tendency of the whole was highly favourable to the culture of Christian graces, and the formation of pastoral habits; there can be no doubt that the fame of our revered friend as a teacher of theology, belonged to him mainly in his character of a critic on the discourses of the students. In this department, he stood pre-eminent. Judiciousness of remark; accurate discrimination; and strict impartiality, combined with the most friendly feelings towards the students, were his prominent features. Nor must we omit to notice the powers of accurate retention, distinct arrangement, and easy off-hand expression, which he frequently brought to bear on the not very enviable task of listening consecutively to perhaps five or six discourses at a time, from so many different students. In addition to the remarks which he felt it his duty to make from the

chair on the compositions of the young men, he generally met with them afterwards in private, and communicated such other observations of a more minute or personal character as might not be so well suited to public prelection, but which were, nevertheless, felt by himself and the students to be called for both by a sense of duty, and a regard to the best interests of the party most deeply concerned.

On this last particular in the useful labours of Dr. Macgill, I have been favoured with the following remarks by one of his earlier students, now a highly respectable clergyman of the church. "In private intercourse with his students, he was not perhaps generally successful in securing their confidence, and thus bringing out their views and feelings. His over sense of propriety even in little things, was easily touched and offended; and anxious to bring up his students to a like standard, he was apt to put down by silence, or some more significant expression of displeasure, any disposition to exceed what appeared to him strictly proper. At the same time, his own demeanour to his students in private, was polite and accommodating. No man of the world could more studiously attend to his different guests at his professorial breakfasts. And such of his students as enjoyed his confidence, were admitted to the intimacy of personal friendship, so that he conversd with them freely, and opened up his mind even on matters of private interest, with something like the warmth of parental

affection, and occasionally with playfulness of manner. But certainly, his more general demeanour towards the great bulk of his students, was that of a watchful, though kind and polite moral censor. And the feeling of this generally restrained his students from freedom of intercourse."

There are many ministers now settled in Scotland, who can bear testimony to the benefits they received from the prelections and the private hints of Professor Macgill, as well as from the serious perusal of his "Letters to a Young Clergyman." We speak the united sentiments of them all, when we declare our deliberate opinion, that the practical influence both of Dr. Macgill's labours in the Hall and from the Press, has been favourable in no ordinary degree to the advancement of sound religion in the land, and to the spiritual prosperity of the Church of Scotland. My readers will peruse with much interest the following specimen of his manner of communicating by letter with his students, after their settlement in parishes. It is addressed to a pious minister in the Highlands, who had asked his advice regarding the work of the ministry.

Broughton Lodge, Millthorp, Westmoreland, Aug. 28, 1829.

"My Dear Sir,—I am ashamed when I think how long your letter has remained unanswered. It came to the college when I was from home. When I returned, I had several matters which ne-

cessarily engaged my attention. These were followed by much domestic affliction;—the death of my mother, and my leaving home with my sister for England, on a visit to some relations with whom we at present are residing.

"Very insensible would I be, did I not receive much gratification from the communication made to me by your letter. So many interviews I am led to have with my students, that I have no distinct recollection of the circumstances to which you allude. It is an encouragement to me assuredly, in the discharge of my duty, to know, that in any degree I have been useful to any of my students; but nothing ought so deeply to impress my mind and lead me to faithfulness, as the knowledge that I have in any degree contributed to promote their spiritual and eternal interests. May we be enabled, my dear Sir, to persevere in every holy resolution, and deeply sensible of our own weakness, with watchfulness and prayer, seek to escape the error of the wicked, and to grow in grace, and in the true and experimental knowledge of our Lord and Saviour Jesus Christ.

"In your present situation, you will have many opportunities of manifesting and exercising the principles, faith, and temper of the true followers of Christ. If these opportunities are improved, and our duties as ministers of the gospel are performed in their true spirit, our circumstances and employments will be found, above all others, favourable to our personal holiness and present com-

fort, as well as future happiness. But if we engage in them from worldly principles, and without calling into exercise their corresponding principles and affections, I know no situation which will tend more to harden and lull asleep the soul. Often therefore meditate on the high objects of the Christian ministry: keep ever in view that nothing less than the *salvation* of your people must be your object; and that to promote this, all your instructions, and public and private labours amongst them, ought to be principally directed. Examine yourself often by the instructions which you give to others. In the devotional exercises which you direct, never forget that you have an interest equally with your people: nor let the unseemly sight ever be presented to them, of their minister not appearing himself to have that sense of the divine mercies,—that humility,—and that spirituality of mind, which he professes to endeavour to awaken and cherish in his hearers.

"The subject of discipline, to which you allude, is often a matter of great delicacy and difficulty. Our church pursues a middle course, betwixt a suspicious jealousy, and the neglect of a just superintendance and discrimination. So much depends on the circumstances of individuals, and the peculiarities of cases, that I can only in general advise great faithfulness of statement, joined to affection and pity, towards ignorant and sinful men. Let painful duties ever be performed with circumspection and much tenderness. Let no appearance of

earthly feeling, no pride of office, or affectation of superiority, mingle with the discharge of duty. Exercise much forbearance and patience and long-suffering, especially towards the weak and ignorant. Grudge no labour and pains to do them good; give them lessons suited to their attainments; make them often return to you; see them not only *together*, but *individually*. There are few whom affection will not gain; and remember that we are the servants of Him who came not to be ministered unto, but to minister; and who hath said, 'He that is greatest amongst you, let him be as a servant.' For 'the servant of the Lord must not strive, but must be patient, in meekness instructing those that oppose themselves.'

"In these respects, perhaps, ministers fail more than in most others; and often, even well-intentioned men are found lamentably deficient.

"Endeavour to keep on good terms with your brethren, but specially with those more immediately connected with you.

"With best wishes, I ever am, my Dear Sir, Yours very sincerely,

(Signed) "STEVENSON MACGILL."

The gentleman to whom the above was addressed, along with another who studied under Professor Macgill, have favoured me with the following remarks, to which I cheerfully give insertion; and I am satisfied that many more of the

ministers who studied under Dr. Macgill, can give a similar testimony.

"The faithfulness with which he directed his remarks on the discourses of the students, with a view to bear upon their character and conduct, as they appeared to aim and seek after the truth and to feel its power, or the opposite; and as they appeared light, frothy, and careless, or solid and serious; confident and forward, or timid and discouraged—is so well known, that it requires not to be told. His tenderness, delicacy, and patience, too, were very conspicuous in this dealing, and so predominated, as that there was no harshness or unmercifulness in the sharpest of his remarks.

"I am much disposed to think, that of the late Doctor's public work, this was the department in which he was most useful. Receiving his students from the chilling atmosphere of the philosophy classes, especially the Ethic, he found them, with few exceptions, in no favourable disposition towards the truth which is after godliness. And I think not a few can testify the salutary influence which his skilful and faithful dealing had, in laying the axe to the root of the pernicious views and sentiments imbibed in the moral philosophy class.

"Of the faithfulness of his dealing in private, many have, I doubt not, experienced the fruits. Whatever he said was close, and to the point, and with such a deep seriousness as could not fail to convince a person that he spoke because he believed; while it charged so home upon the conscience, as

to be calculated to make the person who had gone that length with a view to the ministry, without having seriously considered what he did, feel the exceeding awfulness of his position. Yet his dealing was entirely divested of harshness or unkindness. No one could retire from such intercourse with him, without feelings of the deepest reverence and respect. If there was in the class a measure of the stiffness of professorial dignity, his private intercourse was marked by the greatest urbanity, gentleness, and simplicity; and his conversation was always cheerful, but profitable.

"I think it is not too much to say, that to him, as an instrument, is to be attributed no small proportion of the change of sentiment that has taken place among the ministers, within the last twenty years; and that his name will live long in the memory of those who are now faithful preachers of the truth as it is in Jesus."

That the labours of Dr. Macgill in the divinity chair were eminently useful in giving a proper tone to the studies of the young men, and in promoting the progress of evangelical truth in the Church of Scotland, there can be no doubt; and on this point I might simply refer to the experience and testimony of many who have studied under him. In addition, however, to the testimony of Professor Jardine already quoted, I shall here insert two impartial testimonies on public record. Dr. Reid, the present learned and pious Professor of Ecclesiastical History in the same University, in a note

to his Sermon preached before the synod of Ulster in 1828, on referring to Dr. M.'s "Considerations for young clergymen," thus expresses himself: "I would take this opportunity of earnestly recommending this work to the attention of my brethren in the ministry, and especially to candidates for the sacred office among us. Our church is greatly indebted to the labours of its learned and pious author. His instructions from the divinity chair in Glasgow, in my opinion,—and I can here speak from personal experience,—tended to give the first impulse to that new spirit of zeal and activity in duty, and that more marked attachment to scriptural truth, by which our ministers are now distinguished, and which continue to be happily fostered by their education in Belfast. Had our 'young clergymen' those truly excellent and valuable 'letters' more generally in their hands, still brighter days would dawn upon our Zion, and her obligations to the writer be more sensibly encreased."

From the valuable memoir of the Rev. James Halley, A. B. one of Dr. Macgill's students, we extract the following testimony.

"Mr. Halley always regarded Dr. Macgill with the greatest respect, and often, long afterwards, enumerated his example and instructions among the special mercies of God. Dr. Macgill was a man of an eminently devotional spirit, and the elevation and fervour of his daily prayers often diffused a hallowing influence over the divinity hall. His

lectures were not confined to speculative theology. He knew, that to make his students familiar with the science of theology would be of no avail, if the power of the gospel was not felt in their hearts. Acting on this view, his teaching often assumed a character too practical for mere speculators.

"But we remember the respectful, and earnest attention with which Mr. Halley, during the fourth session, listened to his course of lectures on personal religion and the duties of the ministerial office; and those who were most intimate with him, could perceive that he was not a forgetful hearer."*

In farther illustration of the beneficial effects of Dr. Macgill's writings on the subject of clerical character and duty, I have pleasure in publishing three letters from very different quarters. The first is from the Rev. David Barker, a minister of the methodist connexion, then resident in Glasgow, and whose "Memoirs," published since his lamented death in the very prime of life, no one can read without deep emotion.

"Rev. Sir,—Permit a stranger in this way to express his grateful acknowledgements to you, for the benefits received from the perusal of your excellent work, entitled, "Letters to a Young Clergyman." I should scarcely have taken the liberty to make this communication, had it not been for the amiable spirit of candour and Christian liberality, which animates the whole work. I am encouraged to believe, that an author so evidently

* Halley's Memoirs, by Rev. W. Arnot, p. 48.

desirous to do good, will not be displeased to hear the sentiments of ministers belonging to other communities of professing Christians, respecting the tendency and usefulness of his treatise. My attention was first called to the work, in a letter from an esteemed fellow-labourer in England, much older and more experienced than myself. He says, "this work is so rich and close in sentiment, as to defy attempts at abridgement. To extract its excellencies would be to transcribe the book. Its author is both a philosopher and a Christian, and discovers a minute and extensive acquaintance with human nature, and with the gospel of Christ. To read it superficially, or but once, is not sufficient. Its value is most seen, when most known. Few, if any, are so wise and good, as not to derive profit from its perusal," &c. It appears from the title mentioned by my friend, that these remarks were made upon the first edition. There were many most excellent and valuable works on the duties of ministers and pastors, but something was wanting on the peculiar dangers and temptations connected with the sacred office. This deficiency is now happily supplied, and I trust, that not a few, especially among the younger class of ministers, will have to bless God for the salutary cautions, the friendly admonitions, and the earnest expostulations contained in these letters. Though some parts of the volume are peculiarly adapted to clergymen of the Established Church of Scotland, yet there are many judicious and highly important

general observations, calculated to awaken the attention, and impress the hearts of serious ministers of all denominations. For my own part, I look upon the book as a silent, but faithful monitor, saying unto me, 'Be not high-minded, but fear.' Shortly after reading the work, I received a letter from a young clergyman belonging to the Established Church of England, in which he complained with all the ingenuousness of one whose conscience was wakeful and tender, that the spirit of pride would steal in upon his mind, when he had been enabled to preach with fervour and acceptance. In reply, I earnestly recommended the perusal of this work to him, as well calculated, under Divine grace, to prove an antidote to such a disposition. May I ever feel the force of the arguments and motives so affectionately and solemnly addressed in your work to all who are put in trust with the gospel, and be stirred up by them, to diligence, zeal, and fidelity! This practical use of the work will, I am convinced, not only be most beneficial to myself, but also most agreeable to the pious and benevolent design of the author. If any apology is necessary for this intrusion, I know not how to make it with greater truth and propriety than in the language of your dedication. Though of a different church, and on some points maintaining different sentiments, I cannot, without admiration, contemplate high talents, such as yours, devoted with such assiduous diligence and consummate judgment, to the advancement of the glory of God, and

the highest interests of mankind. Accept, Sir, this sincere, though humble, tribute of reverence, from one who, by his office, and, he hopes, by his affections, is led to labour, according to his ability, in the same great cause.

"I am, Rev. Sir, with great respect, your's in the Gospel of our common Lord,

"D. BARKER,"

"Minister of the Methodist New Connexion Chapel, East Clyde Street.

GLASGOW, Oct. 4, 1821.

To this letter Dr. M. returned the following reply.

"*Glasgow College.*

"REV. SIR,—I request you will accept of my very grateful acknowledgements for your very friendly letter. To receive the approbation of good men for any work of mine, cannot but afford me much pleasure: nor can I be insensible to the pious and affectionate manner in which your sentiments are communicated. I beg leave to express my sincerest wishes for your personal welfare, and success in the discharge of your sacred duties; and, at the same time to assure you, that it would give me much pleasure to have an opportunity of making any return for your kind attention, and favourable regard. With every good wish,

"I am, yours very sincerely,

"STEVENSON MACGILL."*

* In the very interesting life of Mr. Barker there is the following notice:

The second is from the pen of the celebrated Mrs. Hannah More, to whom Dr. Macgill dedicated the second edition of his "Considerations."

Barley Wood, near Bristol,
6th Jan. 1821.

"REV. AND DEAR SIR,—Nothing but the bad state of my health could be pleaded as a sufficient apology for my having so long delayed to convey to you my warm thanks, for the pleasure you have given me in sending me your valuable work, and the honour you have done me by your very handsome and most obliging dedication.

"The approbation of good and able men, however unworthy I feel myself, is not only a gratification, but an encouragement.

"My long indisposition has not allowed me to read your excellent volume entirely through; but in the large portion I have perused, I find so much deep piety, sound sense, and knowledge of the human heart, that, judging of others by myself, I cannot doubt of your work being productive of much good. I much approve, Sir, of your

"In a few days after receiving this letter, I called upon him. The professors live together near the University, in a place called College Court. He received me in a very friendly and polite manner, and gave me leave to attend a course of lectures, which he delivers four mornings a week, at half-past eight, on the evidences of Divine Revelation. I have called upon him once since, and have been five or six times at the lectures. I told him that, on account of delicate health, and the pressure of other duties, I could not engage to attend regularly, so he kindly gave me leave to come when I found it convenient."

method of treating the errors and faults you attack, and of your considering sin in its degrees, and stages, and progress. It is not so much for the abandoned and profligate that we write, for they will not read us, but for those more respectable persons who require caution as well as reproof, and intimations of danger perhaps still more than conviction of sin. I was particularly pleased with the Letter "on Spiritual Indifference." It is a most important topic, and you have treated it with great judgment. It is a subject of general interest.

"With my cordial prayers for the success of all your labours of love, in your highly important station, I remain, with much esteem and regard, dear Sir, your very obliged and faithful

"H. More."

The third is from the Rev. Dr. Wardlaw of Glasgow, inclosing extract of communication from the Rev. Dr. Woods, of Andover Theological College, America.

"My Dear Sir,—I feel peculiar pleasure in communicating to you the following paragraph from a letter I have this morning received from America. The letter is from the Rev. Leonard Woods, professor of divinity in the theological seminary at Andover, Massachussets, about 20 miles from Boston.

"'If you know Macgill, author of "Considerations for a young Clergyman," I will thank you to express the gratitude of multitudes on this side of the Atlantic for his excellent work. It has been re-

printed at Boston. I hope the author will not cease to use his pen for the improvement of Ministers.'

"This testimony to the beneficial effects of your labours in a distant land, cannot fail to be gratifying to your feelings both as an author, and as a Christian minister.

"Should you feel desirous to be made acquainted with the state of the Unitarian controversy in that quarter of the world, where it seems to have of late commenced with peculiar vehemence, I have got by the same conveyance, a few publications, which, when I have glanced over them, shall be at your service.

"My dear Sir, yours with true regard,

"RALPH WARDLAW."

PROVAN PLACE, April 12, 1816.

The sentiments of the theological students towards Dr. Macgill, may be fairly inferred from the addresses which at different times they presented to him on special occasions affecting their interests as a body. In 1817, when their much-loved Professor was laid aside by illness, caused by over-exertions in their behalf, a meeting was called, and the unanimous entreaty of the students was respectfully conveyed to Dr. Macgill, that he would spare himself for the benefit of future generations, and rather retire for a season from the more laborious parts of his office, than endanger a life that was so valuable.

In 1820, on occasion of his presenting copies of some of his works to the theological library, and of his having succeeded in obtaining the consent of all concerned, to place the whole of the books left as a legacy by Principal Leechman, under the exclusive charge of the students in divinity, the Hall met, and through their chairman presented to him a letter of thanks. In this letter, the following passage deserves special notice, as expressive of the undisguised feelings of these rising hopes of the church:

"I should not do justice to the feelings of the Committee, nor of the other students attending the Hall, did I not express to you their gratitude to Divine Providence, for placing one over them in the theological chair, who has been so watchful over their best interests, and has allowed no opportunity, either in public or in private, to pass, without improving it in the best manner to their advantage.

"May you be long enabled to continue so successfully your exertions for the advancement of the church, and the general improvement of society."

It was within a few days after his election to the chair, Dr. Macgill received the following letter from an affectionate lay friend in Edinburgh; and I need scarcely say, that the hopes and prayers of this excellent person were amply realized in the professorial life and labours of Dr. Macgill.

"REV. AND DEAR DOCTOR,—I most sincerely congratulate you on your being chosen to fill the Divinity Chair, and must say, that the fears of the Lord's people are disappointed, and their joy and gratitude excited by a gentleman of your piety and talents being elected to such an important situation. I have no doubt but that you will endeavour, through the strength of God, to train up the young men in sound knowledge and in the fear of the Lord,—and I pray that the Lord may give you much of his presence, strengthening you with all strength in the inner man,—and that the Spirit may open your understanding and give you that light and spiritual life which is so needful for you, —and that the Great Head of the church may daily supply your wants out of his fulness, enabling you to glorify him in all that you do and say, —and may you enjoy health of body, and be long spared for a blessing in that station, in which the Lord in his Providence has placed you."

Dr. Macgill lived during the transition period betwixt the cold sterility of the moderate ascendancy, and the revival of sound doctrine and popular views. At the time when he was called to the chair of theology, he found the complexion of the Divinity Hall very different from what it ought to be. The number of young men who even professed to be serious in their views, and scriptural in their creed and habits, was extremely small. The great mass of theological aspirants were merely candidates for

a comfortable living. Rigid patronage predominated; and no one had any chance of preferment, who did not enjoy the smiles of the great and the influential. The lectures of the professor it was necessary to attend upon, as a matter of form required by the laws of the church; but any thing beyond this was not thought of by the students. The reading of newspapers in the class-room during the professor's lecture was quite common; and any young man who adopted a higher standard of study than what was the ordinary measure, became the butt of heartless ridicule. In this state of matters, Dr. Macgill felt it to be his duty to introduce a rigid discipline; and he persevered in its maintenance with a noble disinterestedness. The more careless students were rebuked by the uncompromising dignity of the conscientious professor, and the pious but modest enquirers after truth were encouraged and cheered. A change to the better was soon apparent in the Hall. Its moral atmosphere was purified; and under the associated influences of sound theology and enlightened piety, many young men were trained to the service of the sanctuary, who are now among the most faithful and useful ministers of the Church of Scotland.

The moral effect of Dr. Macgill's labours and influence as Professor of Theology, was mightily augmented by the character of his illustrious successor in the Tron Church. It was in 1812 the mind of Dr. Chalmers was first roused to the perception of holy truth in its relations to eternity,

and the splendid endowments of his noble genius consecrated to the cross of the Redeemer. In 1815 he came to Glasgow, and his settlement there forms a new and propitious era in the history of the revival of sound doctrine in the Church of Scotland. He opened a new vein in the mine of theology. The students of divinity flocked to hear his original and heart-stirring discourses from the pulpit. The vapidness of moderatism soon fell to a discount; and as his election to the charge was the death of patronage in the council of Glasgow, so his labours in the Tron and in St. John's proved the germ of spiritual life in many of the future pastors of our land.

The ascendancy of the evangelical party had been in the mean time imperceptibly hastened on by other causes. The case of Mr. Leslie in 1806, was an instrument of great damage to the dominant party, whose hitherto presumed infallibility it completely disproved. There is scarcely a conceivable mode of possible blundering in the procedure of church courts, a parallel or archetype of which may not be found in the far-famed case of Mr. Leslie. On the character of the motives of the moderate interest too, in their zeal for the clerical aspirant after the mathematical chair, the discussion of this case inflicted a fatal blow. The talented and cutting "letters" to Dr. Hill, Dr. Inglis, and Dr. Brunton—anonymous at the time, but since known to have been the productions of Andrew Thomson—contributed in no common de-

gree to help on the catastrophe of moderatism. Dr. Thomson was himself brought to Edinburgh as one of its ministers in 1810, and his appearances in the presbytery, together with his powerful advocacy of sound principles in the pages of his well-known periodical, "The Christian Instructor," were of eminent service in consolidating the evangelical interest. The erection of chapels within the bounds of St. Cuthbert's parish, and the settlement in each of able and effective pastors by the choice of the large and influential kirk session of that extensive parish, helped on the same great object. Dr. Thomson was cut off just at the time when he and others of his friends had begun to anticipate the ascendancy of evangelical principles; but his name and his invaluable services share together an imperishable renown.

The rapid progress of liberal opinions in the state, and the rise of the middle classes, have contributed powerfully to bring about a consummation which was long ardently wished, but little expected, by many of the best men in the land. The extension of civil privileges, almost necessarily carried with it an irresistible demand for such as are religious also. The people of Scotland *will not* be slaves in the church, while they are freedmen in the state. And hence "the veto act;" which, though a clumsy device, was a mighty advance on what went before. It has led to consequences most propitious. Great principles have been agitated and settled. The voice of Scotland's

covenanted sons has been heard, claiming their unalienable rights. The citadel of the General Assembly has at last yielded to an honourable capitulation. Scotland's Church has only to hold true to herself; and moderatism, with all her deadly accompaniments, will be numbered with the things that were.

CHAPTER IV.

NOTES AND OBSERVATIONS ON A TOUR IN SCOTLAND AND IN ENGLAND.

Among the MSS. papers of Professor Macgill, I have laid my hands on the imperfect jottings of the journals of two excursions he had made at different periods; the one to the North of Scotland, and the other to London and various parts of England. The small volumes which contain the first of these are without date, and it is only by internal evidence I have ascertained the precise period of Dr. Macgill's life to which they must be referred, and that is much earlier than I had at first supposed. It is the summer of 1790, and immediately after he had taken licence. The date of the other MSS. is 1807. This chapter will be devoted to a few extracts from these journals; in selecting which I have been guided partly by the subjects of each, and partly by the comparative degree of completeness in which the record is found. It is plain, that the intention of the writer had been to extend these notices at some future period, with the view of giving them to the public. In the circumstances in which they now appear, an apology may by some be considered necessary for bringing them forward at all. I do not think so. There is a great deal in the journal that no one

would ever dream of printing, and some of the most interesting scenes which met his eye in England, are merely indicated by references and blanks in the pages of the record which he had intended filling up at his leisure.

His visit to the North of Scotland appears to have taken place during his residence as tutor in the family of the Hon. Henry Erskine. It embraced both the Eastern and the Western coasts of Scotland. The following specimens will, I doubt not, be found interesting, and some of them rather amusing to the reader. The remarks on Aberdeen will be held as instructive and edifying.

"Lochness begins at Fort Augustus, and continues till within a few miles of Inverness. It then ends in a fine river which runs into the Murray Firth. We were told at Inverness some curious particulars respecting this lake. Though fresh water, it never freezes. The waters which flow into it freeze till they get near its banks, when they lose that power. If you throw a lump of ice into it, the ice melts as if in hot water, though it be hard frost all around. The river which flows from it is of the same nature. It flows through Inverness, but in the hardest winter the inhabitants never saw it freeze. Yet if you put its water into a tub, it will freeze like common water.

"From a retrospect of this journal it will appear, that from the sea at Port Nacroish, to the Murray Firth on the opposite coast, there is a continued chain of broad deep lakes, without an interval of

more than a mile betwixt any of them. How easy then would it be to join the two seas! The advantages would be great, and the expense, compared with other canals, a perfect trifle. When I mentioned this to a gentleman at Inverness, I was told that such a scheme had been often in contemplation, but these very lochs were against its success. Vessels would often be obliged to lie long in them for winds, and the banks of many of them are too steep for a road to be made for a drag horse. I do not think this an insuperable difficulty, as I imagine these lochs are not subject to great risings of their waters. I should think it would be no great difficulty to *build* a road on their banks, up from the water, in such places as were too steep to have a road made on the land.

"The land around Inverness is well cultivated, and shews what industry and money can effect; for originally these lands seem to have been no better than other parts of the Highlands similarly situated. The town is increasing both in size and beauty. It is the capital of the Highlands, and presents as fine buildings, genteel inhabitants, handsome carriages, and great abundance of the luxuries of life, as any town in the low country. We visited their town house, which has as handsome rooms as that of Glasgow. Their prison is a very elegant building, and the rooms of it well adapted both to convenience and strength. The mason lodge is a very elegant room; and a new range of handsome buildings are set on foot for the accommodation of

the northern hunt. They have also established an academy in their town, in which is to be taught every branch of literature and science, except those peculiar to divinity, physic, and law. The building for this purpose is well advanced: a large handsome house, on a similar plan with the Grammar School of Glasgow; not so elegant, but I think larger.

"About three miles from Inverness is the field of Culloden. So near, we could not but pay a visit to the scene of the memorable battle. It is a large muir; in the middle of it is a marsh. On the north-west of this were the highland troops; on the opposite side those of the king. The highlandmen were so galled by the shot of their enemy, that they rushed forward through this marsh, forced a passage through Burrel's regiment, then went through them again, bestrode the cannon, turned them on their enemies; but they were ill supported, and they knew not how to use the guns they had seized. While on the field, we were told by the gentleman who conducted us several anecdotes which to us were new. The Duke of Cumberland gave no quarter, he said, to the defeated highlanders, and his men committed unheard of cruelties. The day after the battle, among other instances which he mentioned, near 30 wounded men who had been taken into the house of Culloden to be taken care of, were brought out, as then thought, to be carried to the hospital of Inverness, where they might lie till their wounds

were cured. They were placed alongside of a wall; a party of soldiers were ordered out; and there, helpless, scarcely able to support themselves, in cold blood were thus fired upon by a platoon of musketry. One man of the whole party miraculously escaped covered with wounds. Mr. G. who told the story, knew this man. He lived half a year in a cave, while his wounds were healing, and no one knew of his retreat but his wife.

"A wounded highlander escaped from the battle with two guns and a pistol. He ran with these as far as he could: spying an old kiln mouth, he thought to escape the pursuit by hiding himself in the killogy. Four dragoons perceived him, and immediately beset the retreat of the poor highlander. Lying almost flat, with only his head up, he discharged his musket at one of the dragoons and killed him. The second, who imagined himself secure, now that the gun was discharged, the highlandman shot with his other gun; the third received the contents of the pistol; and the fourth turned his bridle and fled. In the meantime the wounded man drew together his limbs, and secretly rejoicing and blessing himself, escaped.

"Among other idle people who came to wonder at the camp, was the minister's man. While he with an idiot-like curiosity stood gaping and wondering at every thing he saw, something about his appearance attracted the notice of the sentinels. He was immediately seized, and questions asked him. The fool was so frightened, he was unable to

give any account of himself. Without ceremony, away he was ordered to the hangman. The minister hearing of the situation of his servant, flew to the Duke, told him the story; a reprieve was instantly appointed; away next flew the minister to the soldiers; but, alas! the rope had been already put around the neck of Donald, and several minutes elapsed since his heart had ceased to throb. On shewing the reprieve, he was, however, immediately cut down, and backwards and forwards rolled upon the ground. The signs of life at length began to shew themselves. The astonished man opened his half-recovered sight, and beholding nothing but soldiers, and remembering only that he had been hanged; 'O God, cried he, are there soldiers also here!'

"Marischal college, Aberdeen, is a very mean building. The King's college is a very good old building. We visited the library and great hall of it. The library is a large room, which formerly was part of a chapel where the bishop used to assemble his clergy. Dr. Johnson was very much scandalised at part of this sacred building being put to so profane a use. 'And does not Aristophanes,' he indignantly exclaimed, 'hold a place in these shelves?'

"At Aberdeen we saw few of the literati. Dr. Campbell was in the country; Dr. Beattie was afflicted with melancholy. He that was once so remarkable for his wit, and whose bon mots I have

heard so often repeated, shuns now society, and indulges in the most gloomy solitude. The cause of it is said to be domestic afflictions. His wife is confined in a lunatic asylum; and his only son, whom but a year ago he got appointed one of the Professors of the college, is wasting under consumption.

"Dr. Gerard we saw in church, and had we stayed a little longer, would have been introduced to him. He is a little plump man, with an Aberdeenshire wise smiling face.

"There was no man whose appearance so much pleased me, as that of a worthy old gentleman, the professor of philosophy, Dr. Gordon, an old acquaintance of Dr. Reid. His attention during divine service, and the honest earnestness with which, with his spectacles on his nose, he sung the psalm, particularly delighted me.

"We heard sermon in the new town in the forenoon. Dr. Campbell's assistant preached, on our Saviour's temptation, an excellent discourse. But so delivered! With such indifference and such irreverence! I could not help exclaiming to myself, is it possible that this man can remember that he is addressing his Maker, the great God, or that the subject of his petitions concerns our eternal salvation?

"In the afternoon we heard a Mr. Henderson, one of the ministers of the college church, in the old town. His manner was somewhat affected, but in general good. The manly air with which he

seemed to wish to come forward before his audience, was that of philosophy, liberality of sentiment, and as quite superior to the opinions of the vulgar. He took his sermon from his pocket with no small degree of ostentation, spread it before him, and when he had finished the discourse, he with a similar air replaced it. Since he was to do an unpleasant thing to the bulk of his audience, he might have done it in a manner more gentle, and with a less display of his contempt for their opinions. The audience was wholly composed of common people, except the college gentlemen and their ladies. His subject was a justification of the ways of God, handled in a manner useless to the three professors, and unintelligible to the bulk of his audience. Preachers, when they wish to recommend religious truth to men of learning, ought to remember that it is not abstract disquisitions or reasonings, which are familiar to them, and with which their minds have been already jaded, that please. They long for, and they need as much as common men, the plain food which alone conveys nourishment and strength. Let me add, too, that discourses of this character, shew more genuine good sense and observation. The former are what a logic class boy can give you; the latter are the result of attention to your own heart, mankind, and the passions and manners of the world. They also are the most useful; they come home; they speak to the heart of every man. They are adapted, too, to every audience; and when properly treated, they may be

comprehended by the most illiterate. The end of preaching is to do good, and to make men wise unto salvation. The excellence of a sermon is to be considered mainly in relation to this end. The sermon which to the bulk of the audience is unintelligible, or however intelligible, which serves only to display the writer's genius, but to do little good, however excellent as a piece of general composition, is a bad sermon. It wants the characteristics of a sermon; and besides, as an object of taste, is defective."

The references to two eminent characters of Aberdeen, in the latter of the above extracts, demand a supplementary remark. It was in 1787 Dr. Beattie made application to the Marischal college to recommend his eldest son James Hay Beattie, then in his twentieth year, to be his assistant and successor in the chair of moral philosophy; a situation which his father had held with distinguished reputation since 1760. The young man possessed very rare endowments of mind, and his attainments in classics and philosophy were scarcely ever equalled at such an early age. The college received the application with affectionate respect, and, after due consideration, complied with the request. James Hay Beattie was inducted into the chair, and the promise he gave of eminent usefulness was very high. His career, however, was short. On the night of November 30th, 1789, he was taken ill, and the symptoms of decline soon appeared. It was long considered by the medical men

as a case of atrophy; but towards the end of June the lungs were evidently affected. Notwithstanding all the care of anxious friends, and all the skill of the medical faculty, he grew weaker and weaker, and died on the 15th Nov. 1790, aged twenty-two. His worthy father was enabled to bear up under the shock with becoming resignation. "I shall not," said he, in a letter to the Duchess of Gordon, "with respect to him, adopt a mode of speech which has become too common, and call him 'my poor son,' for I must believe that he is infinitely happy, and will be so for ever." His grief, however, though not loud, was deep. He said, in a subsequent letter, alluding to a monument which he had erected to his son, "I often dream of the grave that is under it; I saw, with some satisfaction, on a late occasion, that it is very deep, and capable of holding my coffin, laid on that which is already in it;"—words that speak, says one of his biographers, more eloquently of the grief which this event had fixed in the heart of the writer, than a volume could have done.*

Of the venerable Professor Gordon, the following notice has been selected from the old Statistical account of the Marischal college, inserted in the 21st volume of that valuable work:

"In the enumeration of eminent and learned

* Sir W. Forbes' Life of Beattie. A well-written condensed account of Dr. Beattie and his son will be found in Chambers' Lives of Eminent Scotsmen; and Dr. B.'s own account of his son cannot be read without intense interest.

men, particular notice should be taken of the late Mr. Thomas Gordon, an *alumnus*, who died A.D. 1797, having been professor of humanity, and latterly of philosophy, in this University, for no less a period than 61 years. He continued to fulfil the duties of his office till the time of his death, which happened in the 83d year of his age. His attainments in the sciences, and in polite literature; his abilities as a teacher; his suavity of manners, and social disposition, are all well known, and will be long remembered. The compilers of the foregoing Account, embrace with pleasure, this opportunity of paying their tribute of respect to his memory, and of acknowledging that they are indebted to him for a great part of the materials from which the Account has been digested."

It was in the summer of 1807, Dr. Macgill paid his first visit to the metropolis of Great Britain. Often did he refer with pleasure in after-life to his tour in England at this period, connected as it was with some of those benevolent institutions and plans which held such a high place in his affections and practical aims.

"June 4, 1807.—Left Edinburgh for England at five o'clock in the morning, from Drysdale's, in the Union stage coach. We took tickets for Alnwick, in order that we might have an opportunity of seeing the seat of the Duke of Northumberland. We had in the coach with us a man who seemed to be an East Lothian farmer, and another, who by his

accent immediately discovered himself to be from the kingdom of Ireland. The Irish gentleman seemed sulky for the first part of the road, and we did not therefore attempt to disturb his slumbers, which were frequent and long. The other gentleman was frank and good-humoured, and gave us an account of the different gentlemen's seats which we passed upon the road. At Dunbar we breakfasted, and then we parted with our Scotch friend, and got in his place an English woman for Berwick, with a young child. After breakfast, the Irish traveller began to brighten. The woman was mild, and pleased us with her affectionate attentions to her infant; nor could I help noticing the wisdom and goodness of God, in furnishing such wise provision for our safety in infancy, by the strong affections implanted in mothers to their offspring, and the pleasures given to them by those cares which otherwise would prove the most irksome labour. The lands from Edinburgh to Dunbar, and some miles beyond it, are highly cultivated. Ayton, through which we passed, is a beautiful spot. The Pease Bridge we had not leisure to contemplate, but saw enough to excite our admiration. The short time we were at Berwick prevented us from viewing the town as we wished. The river, and bridge over it, with the vessels lying below, present, altogether, a striking sight; nor could I help comparing the peaceful and affectionate intercourse, and the mutual advantages now enjoyed by the union of the two kingdoms, with the constant

and dreadful hostilities which formerly prevailed. From Berwick to Belford there is nothing to excite a traveller's attention; the country is rather bare, and the farming not superior. From Belford to Alnwick the same aspect of country prevails, though seemingly in some places poorer in the soil and cultivation. We arrived, a good deal tired, at Alnwick about six o'clock, when we ordered an early supper, and went to bed at nine.

"June 5.—Rained almost incessantly. About 12 ventured out to view Alnwick castle. It is in the old baronial style, and presents an excellent picture both of the magnificence and of the warlike spirit of feudal times. The staircase is in a very noble style; but the finest part of the building is the chapel. The grandeur and gorgeousness of this room are perhaps too great for a place of worship. At the head of the room is a sarcophagus to the memory of the late Duchess of Northumberland, the heiress of this ancient family. The park is very noble, though the trees are not equal either in size or age to what might be expected from the ancient seat of the Percys. I regretted that it contained so few paintings: only three, and these family pieces. At the Inn we met with an English clergyman of civil manners, but not well informed, and particularly unacquainted with the Church of Scotland. About six in the evening we left Alnwick for Newcastle. The evening was most unfavourable for a view of the country. Nothing worthy of remark occurred on our road. The politics of

the day, and the state of elections for parliament, formed the great topics of conversation in the coach. We arrived at Newcastle about eleven, when we were ushered into the travellers' room, and found three gentlemen enjoying themselves over a bowl of punch before a blazing fire. All the party were in the greatest degree obliging; and here I observed that although this introduction to a common room is sometimes unpleasant, yet, when the company are polite, it furnishes strangers with many opportunities of information, and observation of manners and character. The York election was the great topic of conversation. Mr. Wilberforce very popular, and the other two candidates much respected: Mr. Lascelles praised much for his moderation and peaceable demeanour. From Newcastle we set off for Sunderland, that we might see the famous iron bridge over the Wear, and form some idea of the trade carried on in this part of the country. We were unable to travel by Shields, but were well pleased with the ride from Newcastle to Sunderland. The iron bridge is a most astonishing instance of human art and power. The motto on it is perfectly well applied; "*Nil desperandum auspice Deo.*" The picture of it conveys a very just idea of its nature and extent. The Wear runs betwixt two towns, and on the sides of it are wharfs where the vessels are loaded, extending to a great length. From Sunderland we had a delightful ride to Durham, where we arrived about six in the evening. After a few minutes we set off to view the

castle and cathedral. The prospect from the castle is delightful. The castle is a magnificent old building, the furniture of which is evidently antique. The great hall is very large. The bishop does not reside here except at the time of the assizes, when he entertains in this hall the judges and other attendants, and all the gentlemen of the county whom business or curiosity have brought together. The cathedral, finely situated on an eminence and kind of peninsula formed by the river Wear, which runs at the foot of the hill, is a very venerable building; but we were much disappointed at finding the burial yard in which it stands, lying open and neglected, with less appearance of respect and veneration than the most common churchyard of the most paltry village in Scotland. Why is not such a venerable edifice—why is not the repository of the dead —surrounded with a proper railing or wall—with some rows of trees suited to the solemnity of the place?

"June 6.—Being Sabbath, we went to the Cathedral, to be present at the cathedral service, which I had never witnessed. The chanting of the prayers, creed, &c. has, I think, a very unhappy effect; it excites no sentiment of devotion, but is destructive of it; it is not the expression of nature or of feeling; nor has it the effect of music on the mind. Accordingly, the whole appearance both of the actors and spectators gave me the idea of persons performing a part in which the heart had little interest. There was also splendour without solemnity,

pomp without gravity. I was highly gratified with the singing of two anthems; here the effect was both sublime and pathetic, which I could say of no other part of the service; I do not mean the service of the Church of England, which in many parts is striking; but the service in cathedrals. To convince us how insignificant is mere show, when the heart is not interested, not only the different performers in the cathedral service had the appearance I have mentioned, but there was scarcely an audience, except a few boys. The effect of show is chiefly when accompanied with novelty; the expression of the feelings and affections is an exercise which will always interest and engage us. In order to this a certain external dignity is becoming and necessary; but this must always be such as will coincide with and express the general sentiments of reverence and awe. When this is not expressed, or the substance is lost, the natural feeling unexcited, or extinguished by mere externals, there is a want not only of the great object for which religious worship was appointed, but also of good taste. I had here also an example of the great effect of vocal music. Though no enemy to instrumental music, the effect of it is feeble compared with that of the human voice; and I confess I found the organ sometimes painful, because it prevented from catching the sound of the voices, which to me were so much more interesting. I should think the organ ought to be faint, and under the voices, and serve only as their accompaniment. Query;—Is there

no danger when we are only *hearers* of musical sound, however expressive of devotion, that we become so much engaged with the mere music as to forget the sentiments expressed—that the services of devotion lose their pure design and effect, and become mere exercises, as at a concert or musical entertainment? There is less danger of this when hearing vocal music, because the sentiments are before you which direct your thoughts and feelings; but surely the surest and safest method is to give every man as much as possible a share in the expression. This must interest more generally, and it must call forth more strongly, and exercise more truly the feelings; express individual affection; and direct the thoughts and the purposes of every heart to its creator. The sermon in the cathedral was distinct and well written, but cold in the manner and delivery.

"In the evening observed another churchyard entirely exposed, and a scene for the amusement of children and young men. I entered a methodist meeting, and found a young man discoursing to a very crowded audience. His language was astonishingly easy, his illustrations plain, varied, and suited to his hearers; and though there were some extravagances of expression and description, his discourse was calculated to do much good. I was sorry to find that the established clergy of this town gave no sermon in the afternoon, excepting in one church, where there is a lecturer provided. If they do not preach, at least they should catechise in the

afternoon. A disagreeable accident had well nigh happened to us. While we were surveying the cathedral, the door was locked on us, and we had the prospect for a few minutes, of passing the night in a larger and colder bed-room than any of us had been accustomed to. Luckily for us, one of the door-keepers had not gone to a great distance, and hearing our thundering on the door, relieved us from our disagreeable situation.

"June 8.—The great object of curiosity at York is the cathedral. In the cathedral prayers are said twice each day, viz. at ten and at four. At ten we went to visit the cathedral, and to hear prayers. We were much more pleased than at Durham with the manner in which the service was performed. This was owing in some degree to the service of the week-day having less chanting of the prayers. To the chanting of the prose psalms I have less objection. The anthem was most admirably sung, and the organ accompanied the voices so as not to drown them. The prayers were read not in a superior way, but with gravity and seriousness. I cannot express sufficiently my admiration of the cathedral; I must fairly acknowledge that, high as were my expectations, it greatly exceeded them. The workmanship is undoubtedly of the first order; but it was the grandeur and the greatness of it, the loftiness of the roof, the magnitude of the pillars, the fineness of the arches, of the gothic order, yet wide extended, and without intricacy or confusion, and all this with a richness of ornament increasing the

general magnificence without engaging or distracting the attention from the great leading objects—these were the circumstances that chiefly excited my admiration. No picture which I have seen does justice to this building. The parts of it are so numerous that the picture appears crowded and confused; but being expanded out in the original, the effect is very different.—We visited in the afternoon the lunatic asylum, under the charge of the quakers. The building is plain, but of a suitable construction. The gentleman who superintends went himself through the house with us. Much attention is paid to cleanliness, and to the comfort of the patients, and to all their feelings. When restraint is used, it is done in the least offensive manner, and several inventions are employed for this purpose, which are well worthy the attention of all who have the charge of such unhappy persons. They employ no medicine for the cure of insanity; they use it only for such diseases as the state of the body plainly indicates, and endeavour to put the body as much as possible in a natural state. The leading feature of their system is gentleness, and, as much as possible, treatment similar to that of persons in a sound mind; always respectful, kind, and well-bred. I am not sure if too much liberty may not be allowed, and should be afraid of some accident. Nothing unpleasant has, however, yet occurred; and I was extremely struck, on entering a gallery, the door of which was shut by a spring lock opened by a check-lock key, for they have no bolts or chains,

to find a tall, strong-built man, walking about, who could in a few minutes have destroyed the whole party, submitting with the utmost ease to his confinement, and never for a moment aiming at escape. He asked us, "how we liked this gloomy mansion," but added, "it is growing dark, it is not always so gloomy."

"I inquired concerning the numbers that left the house cured; and was answered, that of cases which were old and confirmed before coming to the house, not many; but all even of these were greatly bettered. But of *recent* cases, almost *all were cured.* In this asylum perhaps those patients that were convalescent, heard too much the noise of those who were in a worse state. Those who are in a milder stage of the disorder, associate, sit, eat, and converse with one another; and I was assured, that there were no more quarrels among them, than would be among the same number of sane persons when brought together. I was told by a gentleman who was with us an anecdote in favour of the good treatment of the insane. A man who had been outrageous among his friends, and entirely ungovernable, was put under the care of a person who had been long in the practice of superintending a Lunatic Asylum. He instantly took away the ropes with which he was bound, treated him in the most soothing manner, and when he was brought to the asylum, placed him at the table, and gave him a fork and knife. The insane man behaved with the greatest propriety.

'Why,' said the superintendent, 'I was told that you were quite outrageous, but you have been misrepresented, nobody can behave better.' The answer was remarkable; 'Even a madman, sir, knows when he is treated like a gentleman.'

"We were told by the apothecary a curious anecdote of a man who had been in that house. For several years he never spoke. He sat for hours without motion, and when he moved, he went on without interruption, walking at the same pace for hours. One morning, to the astonishment of every person, on his door being opened, he came down to the kitchen, addressed the housekeeper and the servants, thanked them for their attention, and desired paper and pens that he might write to his wife. After staying a month he was found completely recovered, and is now sailing a vessel, as a ship-master, out of Hull. During his illness he felt, he said, often a desire to speak, but could not. He remembered almost every thing that happened to him; and when he recovered, his recovery seemed to be instantaneous. Something seemed to break in his ears, and his faculties seemed to return into their ordinary state.

"We cannot take leave of York without noticing the attentions of an excellent young person from Glasgow, whose company I requested on the day after our arrival. This was Mr. Hugh Kerr, who had been a student in the university of Glasgow. When at college he distinguished himself for his diligence, abilities, and excellent conduct.

After being a student in divinity a short time, his grandfather who had educated him, became embarrassed in his circumstances. With a weakly body, Mr. Kerr by privately reading with pupils, maintained his grandfather and grandmother, and assisted in bringing forward the other orphan children of his parents; while, at the same time, he pursued his own studies. In this situation the professor of Greek offered him a situation at York, in which he was to teach the classics to the students of an academy for dissenters. Though of very different religious principles, Mr. K. has attracted the respect of the persons with whom he is connected in the academy, while he seems esteemed by all. He has now received a more advantageous offer of a place in the academy of the celebrated Dr. Burney at Chatham.

"June 11th.—Walked about Sheffield during the forenoon. The streets are still narrow, the buildings in general mean, and almost all of a blackish hue, from the many forges and smoky furnaces every where around. We observed a church in the midst of a number of small but decent houses. On inquiry, we found the small houses were the habitations of old infirm men and women, provided with these houses by a mortification under the donation or patronage of the Duke of Norfolk. Every person has his own house, and the men have 9s. per week, the women 6s. for their maintenance. The church is provided for them, and prayers are said in it every day. This, if well

conducted, is a judiciously and humanely conceived species of provision for the poor and infirm. For many a decent old person, it is a sad privation to want a house of their own, and to be obliged, as in our common poors-houses, to mingle with persons of all descriptions, without a room or place of retirement to themselves. The sums allowed to persons not in the alms-houses are too *small* for maintenance, and the houses which a very poor person can get for the little he can afford are wretched beyond description.—We visited in the course of the day several of the manufactories. In one we saw the operations by which iron is spread out into thin and smooth plates. By a mill, a large hammer is kept continually, and with very quick motion, beating; under it bars of iron are pushed forward by a man's hand with a steady motion; lengthened thus out, the bars are put into the fire, and when red hot, are put under a large smooth iron cylinder, which is kept continually moving by a large wheel; the iron pressed through it, is again drawn back, and by a screw above, a man screws the cylinder closer and closer, till every new time the plate of iron passes through, it becomes thinner and broader, till it is rendered of the fineness which is desired. By large scissors which also work by machinery, the plates are clipped down to the sizes which different utensils require, and in this state are sold to the artificers. We also visited a File manufactory. The iron of which the files are made before being tempered, receives the indentures which

make the file rough, by a stroke from a man's hand with a steel chisel and mallet. Every indenture requires a separate stroke. The file is then covered with salt to prevent, as we were informed, the iron, when put into the fire, from breaking into scales. It is then heated, and when arrived at a certain temperature, the knowledge of which seemed to be the result of experience, cooled in a tub of water which was impregnated with the salt. But the most ingenious of the works we visited, was that of the silversmith in plated goods. The operations to produce candlesticks, bread-baskets, tea and coffee equipages, are very various. At first there is a thin flat piece of copper plated with silver; this by means of *stamps*, is formed into the various shapes required. When the figure is too complex to be stamped by one, different parts are stamped, and these afterwards soldered together. Candlesticks are all empty within, and to give them weight, and prevent losing their shape by bruises, they are filled up with rosin. The soldering is done by a pipe blowing through a lamp, which makes the flame fall upon the solder alone, and with any degree of heat which is needed. The rest of the silver work is covered with white lead, which prevents it from melting. The whole is afterwards washed and brushed with soap and water, and then given to be burnished. This is done by a very fine stone called blood-stone, and a kind of fine powder, with which the whole is polished and rubbed up. The stone is finer than steel.

"June 13th.—We rested at Castleton on the Sabbath, and had an opportunity of witnessing the English service in a country church, as we had done on the sunday before in a cathedral. The minister of the parish we were told was a singular man; had no service in the forenoon, and to supply his lack of service, preached at 8 o'clock in the evening. We walked to the neighbouring parish, and here we for the first time in our lives, saw fiddles and hautboys introduced into a church. A set of young fellows in the front of the gallery, with one or two singers, began the service, one with a fiddle, another a hautboy, a third a bassoon, a fourth a bass fiddle. They continued to play and sing in all those parts of the English service where the organ is introduced. The congregation were without exception *silent*. I am informed that the clergy in general wish to discourage this species of instrumental music, and to encourage the singing of the congregation; and are obliged in many places to submit to it against their will. In the course of the service, two women presented themselves at the altar to return thanks for their recovery from sickness. After the ordinary service was over, the clergyman came to the altar and read the prayers appointed for such an occasion. It appeared to me a decent and striking expression of gratitude; but I was hurt at seeing money publicly given to the clergyman for performing the duty. In the evening we went to hear the minister of whom we heard such strange accounts, and were most agreeably

surprised with hearing a first-rate discourse, delivered with much animation. What a pity that whim and caprice should render him of little benefit to his people! Good talents, even accompanied with much good disposition, unless steadily directed to good objects in a *prudent* manner, and with that regard to order and rule which is necessary to individual exertions, but without which no society or combination with others can exist, will never produce any great effect: nay, often prove of less benefit than very feeble powers wisely directed and regularly exerted.

"15th. —We left Buxton for Derby in the stage. We found in it a very intelligent clergyman, whom we learned to be Dr. Perry of Loughborough. The country for several miles is dreary. It then begins to open and improve; and long before you come to Derby, presents a rich and beautiful landscape, of both grass and corn fields, interspersed with the seats of various gentlemen. We passed through Ashbourn, near which is a beautiful valley. On the side of the road we observed a newly-erected Methodist meeting-house, on which was marked *Sion* Chapel. I remarked that the title was ostentatious. This led to conversation respecting that people, and I expected some information, but was disappointed. The clergyman observed that they held the *Calvinistical* tenets, and that whatever a man might do, he was safe if he could only believe he was of the elect. How astonishing is it, and yet how common, to observe men of

intelligence and observation, ignorant of the religious principles of Christians around them, swallowing the most vulgar reports and misrepresentations! No *Calvinist* holds such an opinion; and the Methodists are not *Calvinists*. Without entering into argument, I told him that I suspected the Methodists would not allow that they held such an opinion, and that Mr. Wesley was an avowed Arminian, and wrote against Calvinism. In England I suspect there is a general want of clear ideas in theology; and I find that a man who has an unusual appearance of seriousness, is often denominated a Methodist and a Calvinist, which seem with many to be synonimous terms.

"17th.—The whole appearance of Oxford, in every direction, is striking. The town in itself is one of the handsomest we had seen in England; but what renders it peculiarly striking, is the great number of ancient buildings with their antique turrets, rising in every quarter. From the various colleges which are here assembled, the streets are covered with young men walking in black gowns and square caps. The dress of these inhabitants of the colleges, is in my opinion extremely elegant. The gown is light and easy, and the square cap receives an elegance from the silk tassel which hangs from the one side. Some of the walks around Oxford are very fine, particularly one along the banks of the Isis, on which are boats rowed by the students for amusement and exercise. I had two letters of introduction to two

gentlemen both of the name of Robertson; one a professor of mathematics in the University, the other an attorney at law. From both we received great civility and kindness. We met here also Mr. J. M'Call, junr., of Glasgow, who paid us every mark of attention. We visited this day the theatre of the University, in which all the college meet at the conclusion of the term. Prizes are given and orations made. It is a very noble circular building. The roof, though very large, is flat; which must have required very great skill to execute. The Bodleian library is that which properly forms the University library. It is large, but the rooms in which the books are kept, by no means elegant. The books are not allowed to be taken out of the library. You must consult or read them there: an inconvenience which has been long complained of. Under the same roof with the library is a large collection of paintings. They are chiefly portraits; nor are there many by the first masters. I was chiefly struck with the School of Athens, and the Statue of the Earl of Pembroke. In the School of Athens, the expression of the different faces of the young people endeavouring to understand the figures and instructions of Euclid, is particularly well executed. There is here a striking picture on wood, the lineaments of which are formed by burning the wood with a hot iron, executed by a student.

The two places I was chiefly pleased with were the library of Christ's Church College, and the

chapel of the New College. The library is a large and elegant room, hung round with an excellent selection of paintings by the first masters. Perhaps the best as to execution is a painting by Caracci of a butcher's shop; but the subject is inelegant and unpleasing. Mere imitation of nature gives but a short and insipid satisfaction compared with what you receive from an interesting and pleasing subject. But there is in this painting an additional pleasure which in some degree takes away your thoughts from the unpleasantness of the subject, and this arises from the expression of the buyer and seller. In the chapel of the New College there are a great number of fine old paintings upon glass; but none of them can be compared with one at the termination of the chapel by Jervais, a modern, done from an original of Sir J. Reynolds, representing the nativity. It is properly speaking in the ante-chapel, but the place for viewing it is from the head of the chapel, looking through the whole extent of the building; the effect cannot be easily imagined, and is superior to any thing I have known of the same kind.—The internal management of the college does not seem to me to be the best adapted for carrying on the great objects of education. In every college a certain number of tutors are appointed; these tutors, as I understand, teach *every thing* comprehended under an university education. They are also persons not known by their abilities or character to the public. The choice of these is not left to the student, nor can he change his tutor, however un-

qualified or inattentive he may be. Sometimes, also, he is almost as young as the pupil. The consequence of this is, very vague superficial instruction in almost every branch except Latin and Greek, and, according to my information, much idle time. Another defect is, the want of books and access to books, which the student experiences. Until he is master of arts he cannot get a book from any of the numerous libraries with which Oxford abounds. The only incitement to study is the prospect of examination to those who propose to take degrees. This examination was formerly very general and easy; but by a late statute of the university it is rendered more strict. One excellent part of this statute is, that before a young man can be a master of arts, he must manifest, on his examination, an acquaintance with the evidences and doctrines of religion. Besides the instruction given by the tutors in the different colleges, there are certain professors belonging to the university at large, whose business it is to give lectures to all the students who may choose to attend; but most of these professorships are sinecures; few lectures are given, and few students attend them. At Oxford this last year, the number of students, I was informed, was about 1200, a very small number for such an extensive establishment, and 24 colleges. The students reside in the colleges, and dine at a public table. The discipline is strict, and the rules are good.

"London, 20.—This day being Sabbath, we went to St. Paul's to attend divine service. The

building is very noble, of vast extent, and great richness of ornament; yet the effect of it on my mind was not so great in exciting pleasing or solemn ideas as York cathedral. It is not kept, I think, in such good order, and its use as a place of worship is almost entirely destroyed by the crowd of promiscuous persons continually in motion, staring and whispering, changing their places, and attending to any thing but the service of God. From St. Paul's we went by accident into St. Dunstan's church. As the cathedral began at ten, we had an opportunity of attending here also. The church was crowded; the congregation devout; the prayers were said with great propriety; and a very excellent, pious, and impressive sermon was delivered by the Rev. Rector, Dr. Lloyd. In the afternoon we went to St. James' church, in expectation of hearing Dr. Andrews, but were disappointed. The church was well attended, and the service performed with decency. In the evening we attended the Foundling Hospital; the sermon, by a Mr. More, was extremely good, and delivered in an impressive and animated manner. The vocal music was in the first style, chiefly conducted by a blind man and two blind women. Some of the hymns and anthems were sung to tunes of very difficult execution, and I think rather wanted simplicity for a church.

"July 6.—Visited the celebrated Cold Bath Prison, or House of Correction for Middlesex. It is divided into two great parts, one for men and ano-

ther for females. These are under the direction of different keepers, the whole under one governor. Each of these parts is subdivided into different wards, in which the keepers endeavour to place the convicts according to their characters and situations. There are three classes of a general kind, into which males are divided, and to each of these is appropriated a court-yard, in which they walk and amuse themselves. Besides, there are places for persons of a better order. There seems to be no solitary confinement except for apprentices who cannot be confined for longer than a month. Around the court-yard are little booths or boxes for each person to sit during the day, and every man has his own little room for the night. In winter each division has a large room with a fire-place where they can assemble. The whole house, every room, stair, and corner, is white-washed; this is done so often that it appears to be always new. The greatest attention is paid to cleanliness and fresh air. The house is so formed that a long gallery runs through the whole, on the east side of which are the cells, with windows open during the day; and the passage has, every six feet, a grating which allows fresh air to come up through the whole from below. Every prisoner has his dress taken off, and the dress of the house put upon him; he is allowed a clean shirt each week; when he goes out his own dress is returned. There are also two infirmaries and a surgeon appointed to attend the sick. Divine service is performed on Sabbath, and prayers read

twice in the week. Children are admitted along with the mothers, and for such, a teacher is provided. The victuals of the prisoners consist of a considerable loaf of bread, a pint of porridge, and half a pound of beef; but on some days, in place of the beef, they get the soup made from the meat, with vegetables and some oat meal. The labour of both sexes is picking a certain quantity of oakum.

"Dined at Mr. Mair's with an English clergyman; inquired into the state of the chapels of ease in England, and received the following information: that, strictly speaking, a chapel should not be opened without the consent of the rector, and consecration or license from the bishop: that often, however, the consent of the rector is not asked, and that the bishops seldom refuse to give their license; and, if I did not mistake, that many chapels had not even this license; that these *ought* to be counted dissenters, but that in fact ministers on the establishment officiated in them, and no notice was taken of the irregularity. The discipline of the church this gentleman considered as very lax.

"July 7th.—This day went through Christ's Hospital. It is for the education and maintenance of young people. It was founded by Henry 8th and Edward 6th. Charles 2d granted farther £1000 per annum for forty boys to be taught mathematics and fitted for the sea service. About a thousand children are at present educated in the hospital. The governors have established another school in the country for the younger children, and where

the girls are educated. The boys in this school are dressed according to an ancient form, which is very inconvenient and ugly; it is a long coat which wraps around them and hangs to their heels, girt round with a leathern belt, and on their head they wear a small worsted bonnet which covers merely the crown; and to all this is added bands for the neck.

"I then went to visit the Charter-house. This seems to me to be the most convenient and best accommodated public school in London. It consists of various courts connected with each other, and shut in by one gate. It has a large area and garden for exercises, and you seem to be quite retired and at a distance from the city. It was formerly a priory, was purchased by Mr. Sutton at the time of the Reformation, and converted into a retreat for the support of 80 old men, and for the maintenance and education of 40 boys. Besides these, a great number of gentlemen's sons are educated and boarded with the teachers or persons in the neighbourhood. This school also sends 29 students to the universities, whom it maintains.

"From the Charter-house we went to Clerkenwell-court. It is a handsome building, and very conveniently fitted up for holding those courts of Justice which meet here for the county of Middlesex. We passed by Smithfield, where the first Protestants in England suffered martyrdom in the reign of Mary. It is a market-place for cattle. We next visited the brewery of Whitbread. It is an

astonishing work, both for its amazing extent and the excellent adjustment of every part. The work is greatly facilitated by an admirable steam-engine. The houses occupy two sides of the street, and the porter is conveyed under the street in pipes to the large storehouses opposite, where it is deposited in vessels, some of which contain 4000 hogsheads of porter: after remaining a proper time the liquor is then put into hogsheads, and in this form conveyed to the purchaser. The water used is from a spring, not the Thames.

"We visited next Lackington's book shop. It is a curiosity worthy the attention of any stranger. The number of books is immense, and they are contained in a circular building of several stories, but so contrived that you see the whole from the ground to the top.—I again visited the bank, which must give any stranger a great idea of the business and wealth of the country. I ended my peregrinations this day with a new institution of a library and reading-room formed in the city, and supported by subscriptions. The library is already large; all the periodical publications are taken, and also the daily and foreign newspapers. One great defect at present prevails,—no books can be taken out of the library: you must read in the reading-rooms.

"July 14th.—Attended a meeting of the friends of the African Institution. This was the second meeting of this Institution. The object of it was, to hear the rules which a committee had drawn, and to suggest such alterations as the meet-

ing judged necessary. The rules are now printed. The object of the society is noble: the civilization and improvement of a quarter which we have contributed to barbarise, and even to desolate with domestic wars. There were present the Duke of Gloucester, who, greatly to his honour, patronises this society, the Chancellor of Exchequer, Lord Howick, Lord Valentia, Lord Calthorpe, Mr. Wilberforce, Mr. W. Smith, and about two hundred respectable gentlemen, and a number of noblemen whose names I did not know. A motion was made to thank Lords Grenville, Howick, and Holland, the last as the representative of Mr. Fox, (it was made by Mr. Walker of Manchester, seconded by Mr. Roscoe, of Liverpool,) for their exertions in effecting the abolition of the slave trade. This produced a long discussion in which all allowed the great merit of these noblemen, particulary Lord Grenville; but the fear was lest it should give to the society the appearance of a political party. Lord Howick was of this opinion, and before he left the meeting, which was previous to the discussion, had expressed himself to several gentlemen to that effect, and that he would rather decline the honour than thus injure the society. In the course of the discussion Mr. Wilberforce spoke three times; he gave great credit to all the three, and said, that had it not been for the exertions of some of them the measure could not have been carried: Lord Grenville especially, was at the first concoction of the measure, and had been uni-

formly zealous and active: but he thought if thanks were to be returned to members of Parliament, the numbers must be increased, and he feared that impressions of a party nature would be made, unfriendly to the society. Of the same opinion was Mr. W. Smith, the friend of Lord Howick, &c. The motion was finally withdrawn. Mr. Wilberforce's voice is not strong, but soft and pleasing. Contrary to his manner in private, he speaks in a slow and full tone, and articulates distinctly. His language is flowing and correct, and his choice of expression excellent. With a considerable degree of softness he joins animation, but he does not rise to strength and energy. He has a tendency to figurative expression, which he occasionally employed with a happy effect. His speaking has more of the character of eloquence than that of any of the members of Parliament I have heard since I came to England; yet I should not suppose he would often rise to grandeur and sublimity. The powerful, impressive, rousing, or overwhelming eloquence which I should suppose characterized some of our departed great men, I have not been so fortunate, as yet, to hear either in Parliament, at the bar, or in the pulpit.

"July 15.—In the afternoon I dined with Colonel Welsh, and walked in the evening to Mrs. W.'s father's house, where we drank tea. We found there, besides his own family, Lady Mulgrave, and Mr. Ward, one of the present Lords of the Admiralty. Lady Mulgrave is a sweet, unaf-

fected woman, and seems to merit her rank, not more for her beauty than her manners.* Had

* Colonel Welsh, to whom reference is made above, was first cousin to Dr. Macgill's mother. His character as a brave soldier and as the head of an important department in the British army requires no comment. He married a celebrated beauty, Miss Maliny, sister of the Countess of Mulgrave, (the mother of the present Marquis of Normanby,) and of Mrs. Ward, the lady of the gentleman referred to in the text. The sister of Colonel Welsh was a person of rather remarkable character. In early life she was led, from pious feeling, and from the ardour of her attachment to the study of the Old Testament Scriptures, to take a deep interest in the conversion of the Jews, and the recovery of the lost tribes of Israel. At a time when the Christian world were not thinking at all on such subjects, her mind was deeply occupied with their vast interest and importance. In 1788 she married David Allan, the celebrated Scottish painter, who died in 1796, leaving her a widow with one son and one daughter. It was during her widowhood she formed the singular resolution of setting out to India in search of the long-lost ten tribes of Israel. She did so, but her brother, Colonel Welsh, then in India, hearing of her arrival on such an enterprise, would not suffer her to land, but sent her home to her own country to look after her own domestic concerns. Although the benevolent but eccentric scheme of the mother was thus thwarted, her only daughter, Barbara Allan, inherited the same feeling of interest in God's ancient people which so strongly characterised her mother. She married Mr. Simon, a converted Jew, and went with him to America. Mr. Simon was afterwards connected with the London society for the conversion of the Jews, and died six years ago. Mrs. S. is still alive. She wrote, in 1829, a curious book on the supposed preservation of the ten tribes in North America. It was in 1816 I had the pleasure of paying a visit to Mrs. Allan and her daughter (then unmarried) along with Dr. Macgill. They resided at Queensferry. I have a very distinct recollection of the lively interest which the old lady and her daughter took in all matters connected with the progress of the gospel, and particularly the history and prospects of God's ancient people. The extent of their information on these subjects filled me with surprise, and the bold decision of their sentiments on unfulfilled prophecy contrasted wonderfully with the probable conjectures beyond which neither the professor nor I ventured to travel.

spent the forenoon in calls, and visiting a transparency, representing the motions of the planets.

"July 17.—Went to Windsor. The palace is a noble building of great antiquity, placed on an elevated situation, and commanding the prospect of an extensive park, a fine country, the windings of the Thames, and the towers of Eton college.

"We had here the good fortune to see the Prince of Wales, Dukes of York, Clarence, Sussex, Kent, Cumberland, and Cambridge. About 7 in the evening, the king and princesses walked on the Terrace, attended by the Dukes of Cumberland and Kent. Every well-dressed person is admitted to the terrace, the only restriction is—no boots nor stick. The king and the princess Elizabeth walked first, then the two eldest princesses, the other princesses, and the lords in waiting. The company form a row through which they pass; every man takes off his hat when the king comes in sight: a band of music plays at intervals. The king stops occasionally and converses in the most familiar manner with every person he knows. He stopped several times near the place where we stood, and we heard his conversation. He speaks quick, but we did not observe him stammer.

"July 18.—In the morning attended the king's chapel. He entered about half-past 8. He was accompanied by the Queen and the princess Elizabeth. All of them were very attentive to the service: but the king was particularly devout, and seemed to join in the prayers with much serious-

ness and fervour. In the forenoon we attended St. George's Chapel, which was attended by the Royal family, viz.; their Majesties, the Princesses, and the Duke of Cambridge.

"We walked down to Eton college and heard prayers in the church there in the afternoon. The young people have no reverence in their deportment; and I have seldom attended a place of worship where the great object of the assembly seemed more forgotten. The buildings of Eton college are venerable. It is situated near the Thames, and there is a large park round it, excellently adapted for the exercises and amusements of the students. The number of the students is considerable, about 400 we were told. Of these a certain portion are on the foundation, and are educated and maintained from the funds of the college; the rest are boarded in the neighbourhood, and pay for their education, &c. They are often boarded with the masters, and have also provided for them by their parents, a private tutor. The boys on the foundation eat together in one room, nor do any of the masters, we were told, dine with them.

"I do not blame the masters, but the forms of the institution, when I say that these boys are left too much to themselves; that their characters are left to be formed in a great measure by accident; and that they are greatly exposed to habits of vice and of irreligion. Either it should be a place of mere education for languages; or, if designed for a place of habitation, where the advantages of a parental

roof are to be experienced, and the mind, the principles, and character are to be formed, then should it be divided into different parts, over each division of which a master should preside, and with whose members he should live. At present they are left to run wild.—The library is of a very superior kind. In it are some of the finest editions of the classics, and some classic manuscripts."

It may be interesting to close these extracts with a passage or two from Dr. Macgill's essay on "Public Provision for the Poor," in which he thus expresses his views of the state of society in England.

"In consequence of these unfortunate laws, (the poor laws,) the people of England have been represented as necessarily a selfish, ungrateful, grovelling, low-minded people, without even the natural affections of other men, regardless of all the ties of families and friendship, hateful and hating one another; while the men of higher rank, and all the industrious and well-doing, are oppressed, wasted, borne down, unhappy men! to the very earth, and fainting under a burden which they are no longer able to bear. Such being understood to be unavoidably the wretched condition of the people of England, how must a stranger be surprised, on visiting that celebrated country, to find—their cities swarming with busy inhabitants, rich in goods, and resounding with the noise of active and ingenious industry: their country presenting pic-

tures of comfort, beyond what imagination had conceived; lovely villages; fields smiling with beauty and abundance; a happy peasantry, open-hearted, kind, and respectful, yet manly and independent; a yeomanry bold, vigorous, and wealthy; and a gentry living in the magnificence and splendour of princes. Such exaggerations produce often dangerous effects. Presented continually, and in every form, they take hold of the imaginations of many, and rouse their minds to a state of feverish excitement. In this state, men forget, or undervalue, the good which is mingled with evil; they are disposed to embrace, with eagerness and precipitation, every new fancy; and they believe that they cannot too soon pull down, to the very foundation, every part of the system of their fathers. While others, revolting at the exaggeration and falsehood which are mixed up with the truth, are disposed to defend the most obvious errors, to deny every evil, and to resist every attempt at amelioration."……

"It is not from the excess of our population, but from its *character*, that we have to fear. Wherever there exists a healthy, virtuous, active, and intelligent people, there is no danger but they will find food for themselves and their children; and the business of rulers is, not to fear their increasing numbers, but to give a right direction to their principles, talents, and activity. Render them only wise and good, and there will be no danger of disorder and wretchedness from their numbers.

Ignorance and vice are the causes which prevent men from employing justly the means by which food may be acquired, and using it aright when it is provided. It is these, also, which prevent them from using the proper remedies for the evils which they suffer, and dispose them to courses which bring disease and suffering on themselves and their fellow-creatures. If we will consider, how much of the food of man is wasted in luxury, and vice, and foolish indulgences—how much more than is necessary, either to health or comfort, is spent even by the temperate—how great a proportion of every country lies waste; and how much of what is cultivated is ill-directed or misemployed—what numerous articles of food are, either from taste or ignorance, neglected or thrown away; and how much is consumed unnecessarily by inferior animals—what unmeasurable wilds on the face of the globe lie waste and desolate, without inhabitants, or utterly neglected—we will see that there is provided in this world enough of food, and to spare, for ages and generations of men far beyond any thing about which we need to be anxious, whatever be the ratio of their increase on which we fix. And when we farther look around, and consider the state of the nations of this earth; their numbers and their condition; their various changes, and the history of the people who composed them; or compare the many ages which have passed away since the æra when this world commenced, with the small number of human beings which yet people

its various countries—we will also see reason to believe, that there are checks to the increase of mankind which have ever been too powerful; and that the evil to be dreaded among kingdoms is, not the number, but the wickedness, of their inhabitants. In proportion to the number of intelligent and virtuous beings, must be the sum of general happiness; and when every quarter of the earth is filled with inhabitants of this character, and the provision made by the bountiful Creator becomes inadequate to their sustenance and comfort, then indeed may we look for that end in which all Christians believe—that great period of change, when a new æra shall commence in the history of our race; when this earth shall have served its purpose, and completed its course; when men shall be destined to different states, according to their characters; and there shall be a new heaven and a new earth, wherein dwelleth righteousness."

CHAPTER V.

THE PLURALITY QUESTION.

We had occasion already to notice the early movements of Dr. Macgill's mind on the subject of pluralities in the Church. It is interesting to observe, that very soon after his settlement in Glasgow, his attention was strongly called to the subject by the case of Dr. Arnot, which was decided in the General Assembly of 1801. That gentleman held the Chair of Theology in the University of St. Andrew's, when he was presented to Kingsbarns, a country parish within seven miles of the city, with the perfect understanding that he would retain both livings. A decided opposition to this was made on the part of a minority in the Presbytery and Synod, headed by the late venerable Mr. Bell of Crail; and the question, after going through the inferior courts, was settled by a considerable majority in the General Assembly in favour of the union of offices; and Dr. Arnot was inducted into the parish.*

*It is proper to notice that long before this period, (in 1782) an attempt was made by some faithful ministers in the Presbytery of St. Andrew's to prevent the union of the Greek Chair with one of the city charges, in the case of professor (afterwards principal) Hill. The case, indeed, excited little interest, and was settled by the Assembly without a vote. But the labours of Mr. Burn of Forgan and his friends, to assert a just principle, *now triumphant*, ought not to pass unhonoured.

It was on this occasion the late talented and eloquent Principal Brown of Marischal College, Aberdeen, made his splendid speech in the Assembly; a speech which was afterwards published, and which by competent judges has been pronounced a masterpiece both of argument and oratory. Dr. Macgill, in common with many faithful ministers in different parts of the country, took a deep interest in the general question, and efforts were made by them to bring the subject before the following Assembly, by means of overtures from presbyteries and synods. Although these efforts were not systematically conducted on any thing like an extended scale, they had the effect of keeping the subject before the public, and of guiding the progress of opinion. It was on this occasion Dr. Macgill addressed a letter to Principal Brown, encouraging that eminent man in the career on which he had entered, and calling his attention to other abuses of a similar kind with that of Kingsbarns. It was always held by Dr. Macgill as a fixed principle, that the pastoral office was sufficient of itself for one man, and that unions of offices always had a very pernicious effect on both sides. He, therefore, went further than Principal Brown, and contended that pluralities should not be permitted, even in cases where non-residence might not be their necessary result. His wish was to discourage every attempt to combine *any* secular office with that of the ministry, such as the headship of an academy, or the factorship of an estate, and to secure by every

means the undivided attention of every minister to the immediate and proper duties of his vocation. These remarks will pave the way for the following very valuable letter in reply, from the distinguished head of Marischal College, who, it is proper to mention, though occupying the Chair of Theology along with the Principality, had no pastoral charge. Some passages in this letter, particularly near the close, may be viewed as almost prophetic of what has since taken place. In connexion with the attempts now in progress to reduce the venerable Church of Scotland to the rank of a mere state engine, by rivetting around her the chain of absolute irresponsible patronage, the letter of Principal Brown will be read with very deep interest by every well-wisher of our Zion.

"*Aberdeen, Dec.* 9, 1801.

"Rev. and Dear Sir.—I feel myself much obliged to you for your frank and friendly letter of the 5th current. It gave me much satisfaction to find that you continued to direct your attention to a matter of such real consequence to our church, as the overtures "on pluralities of offices," which so much engaged the attention of the last General Assembly, as well as that of the whole country, and to the very pernicious abuse which those, who thought and spoke with us, were so desirous of remedying. I know not if you are acquainted with the temporary and partial check, which this abuse, and all its systematic chain of consequences have

lately received from Mr. Dundas, in the instance of an application being made by two neighbouring clergymen, for the succession to the Professorship of Ecclesiastical History in the University of St. Andrew's. That gentleman declared that, in the event of either of them succeeding, the pastoral charge in the country must be resigned, because, in his opinion, such a junction of offices was equally prejudicial to the universities and to the Church. The heritors of one of those clergymen, who had recommended him as a fit person to fill the vacant Chair, had expressly stipulated the resignation of his benefice in the church. Of these circumstances, I believe, there is not the smallest reason to entertain any doubt. The defeated party, now, shelter themselves under the pretext that the civil power might adopt such a measure, but that it was utterly incompetent to the Ecclesiastical Courts.* I consider this as a mere evasion totally destitute of all reasonable ground; nor do I think that the church can have any security, with respect to this important point, till an express law is passed on the subject. I regard even this temporary triumph we have obtained, merely as an opiate to lull our vigilance to rest; but an opiate which the general opinion on our side has forced them to admin-

* It is curious to notice the fact, that a quarter of a century after the date of this letter, the Lord President (Hope) and Dr. George Cook *coalesced* in bringing forward this sort of argument in the General Assembly. In the sequel of the chapter, due notice will be taken of this, and of the admirable reply of Dr. Macgill on that occasion.

ister. Our friends, however, in this part of the country seem to be of opinion that this check is sufficient for the present, and that we should take no further steps till another attempt be made to introduce the abuse in question. Strong exertions have also been made by Dr. Finlayson's retainers among the members of our synod during the course of last summer; and although I am persuaded they will not have a majority either in the synod or in the presbyteries, yet the minds of many have been shaken by their specious arguments. I have unquestionable proof that they are mortally afraid of the open discussion of their views and principles, and that they rely entirely on secret intrigue.

"I mention these circumstances merely to shew the propriety of the proposed overtures originating in the present case, in some other parts of the country rather than in this. Our adversaries laboured in the last Assembly to represent the five overtures as branches only of that of Aberdeen, and the conclusion they meant to draw, and their partizans have constantly drawn, is, that the whole was to be ascribed to me, and resulted solely from my desire to put myself at the head of a party characterised, as they maintain, by a spirit of wildness and enthusiasm. Nothing can be more false. But the falsest and most absurd things are propagated by the artful, and swallowed up by the ignorant. Now, if the new overtures arose in different parts of the Church, and then came to us,

the public mind would be more effectually expressed, and our friends here would be more easily induced to renew their exertions.

" I am decidedly of opinion that the transmission of such overtures from presbyteries is the eligible mode. But such a number of Presbyteries should be brought to concur, as would carry weight both in the Assembly, and in the community at large. Provided the general principle be observed, any smaller differences, whether of subordinate circumstances or of expression, would, for obvious reasons, be highly proper. I have no objections to rendering the exclusion more general, and am convinced that in large towns, the pastoral office, if fully discharged, is sufficient employment for one man. But, you will find that our opponents will, as they have already often done, immediately change their ground, accuse those who overture, of inconsistency, as incapable of fixing on any thing definite at which they aim, and as desirous of interdicting a practice established in the church during a long period of time, and, consequently, as actuated solely by a spirit of confusion and turbulence. The objection, urged by the Lord Advocate and Principal Playfair, was brought forward merely with a view to serve a present purpose, and to create embarrassment to the supporters of the overtures. No overture or project can be framed which will exclude objections of this kind; and the only thing to be done, is to adopt such as are exposed to the fewest reasonable objections, and

have the fairest prospect of success. I cannot conjecture to what other offices, besides professorships, you allude, unless it be that of factors on gentlemen's estates, which I acknowledge to be unfit offices for clergymen. But they are of a private nature, and not so easily attacked as those in which the public are particularly concerned. By aiming at too much at once, every thing may be lost; and, as Solon said, he had given the Athenians, not the best possible laws, but the best of which they were susceptible; and as God declared by the mouth of his prophet, that he had given the Israelites "*statutes which were not good, and judgments whereby they should not live;*" so we must often be contented to do, not all the good we desire, but all we have any fair prospect of accomplishing.

"Before the overtures are openly brought forward, I think it would be prudent and necessary to correspond privately with those members of Presbyteries who entertain sentiments favourable to their object, in order to discover what hopes of success we can reasonably entertain. For, if there should be no appearance of very respectable support in different parts of the church, it would be advisable to postpone the measure, till fresh attempts are made to introduce the abuse in question.

"I am far from being discouraged:—on the contrary, I think more good has been already done, than either we, or our adversaries, could have foreseen; and am persuaded that if these last had

apprehended the censure they have incurred, and the developement of their principles which has taken place, they would have abstained from bringing Dr. Arnot's case on the stage, and have settled another minister at Kingsbarns. My earnest wish is to see a number of intelligent, independent, and *truly* moderate men arising in our church, who, by an open, manly, assiduous conduct, may prove a counterpoise to that spirit which has, of late years, possessed so much influence, and is gradually undermining the pillars of our establishment, weakening the efficacy of true religion, and bringing the clerical character into contempt. By making the church a mere political engine, they are destroying its salutary energies, and will, by degrees, reduce it to such a state, that it will not even be an efficient tool in any hands whatever. I know there is still in the Church of Scotland a sufficient number of enlightened and virtuous men, whose minds are open to such impressions, and whose conduct would be actuated by them. But, how are such to be brought together, and united in the pursuit of one common end? For my own part, I have no scruple in saying, that I have observed so much relaxation of principle, so much indifference to the grand objects of our ministry, and so much of politico-religion, that I apprehend the most serious consequences in a course of years. There is not a more decided enemy of fanaticism and false zeal, than myself; yet even this is, in some respects, preferable to the spirit which is now too pre-

presbytery, by a large majority, set aside the presentation on this ground, and declared the presentee "unqualified;" and the synod, by a much smaller majority, affirmed the sentence. The case went to the Assembly of 1824; and by a large majority, the principal was ordered to be settled as minister of St. Mungo's parish.

Dr. Macgill's zeal against pluralities did not limit itself to the church courts. Some months before there was any movement in the presbytery on the subject, he felt it his duty to bring the matter by anticipation before the senate of the university. The great majority of that learned body did not feel any sympathy with him on the subject, and the installation of the principal went on in the customary way. But Dr. Macgill did his duty manfully, by obtaining the insertion of the following protest in the records of the university, where it remains as a memorial of sound principle and enlightened zeal.

"Dr. Macgill craved leave to mark his dissent against the resolution of Faculty, appointing in the present circumstances, a day for the admission of the Rev. Dr. M'Farlane to the office of principal in this university.

"The Gazette having announced that his Majesty had presented Dr. M'Farlane to be minister of the High Church of Glasgow, it becomes evident that a union of the office of minister of that church and parish, with the office of principal, is contemplated. Now Dr. Macgill conceives that

the Faculty ought to employ every lawful mean in their power to prevent such a union from taking place; for the following reasons:—

"First, Because the union of the office either of principal or professor with a charge like that of a minister of Glasgow, is contrary to the principles on which these offices are founded, and on which the stipends or salaries of both have been originally appointed, and from time to time augmented. But this union of the office of principal or professor, with that of the minister of the High Church of Glasgow, is peculiarly contrary to the constitution and usage of this university. By these, the minister of the High Church is constituted the fixed and stated visitor of the College of Glasgow. To this he is appointed by law, and not, like the other two visitors, by election by ourselves. If the principal shall be permitted to become at the same time the minister of the High Church of Glasgow, this important part of our constitution is violated and destroyed; and the college of Glasgow and the country are deprived of the benefit of a visitorial superintendance and controul provided by the constitution, placed in a visitor independent wholly of the college; and even the power of the two remaining visitors, whom we ourselves have the power of electing, is rendered in a great degree, and in many cases, nugatory.

"Second, Because the union of two such offices is detrimental not only to the interests of religion, but of learning, and particularly to the best inter-

ests of this university. Dr. Macgill will not here enlarge on the extensive, complicated, and difficult duties to be performed by a minister of so large and populous a parish, and the demands which these duties justly have on the whole time and talents of the most able individual. But as a member of this university he begs leave to state, that the duties connected with the office of principal are numerous, varied, and important; and cannot, in his opinion, be fully and effectually discharged by a minister occupied with the multiplied concerns of a very extensive parish: That it is due, farther, to the college and the country, that the principal should be in a situation in which he may enjoy that leisure and opportunity, and cultivate that taste and disposition, which are necessary to literary and scientific pursuits; and, for maintaining that eminence in knowledge and science which is becoming his office: That this leisure and these opportunities cannot be possessed, nor this taste and spirit maintained, when in addition to his duties as the head of the college, he is continually occupied by the laborious and multifarious duties and interests of a parish so extensive and populous, as that of the High Church of Glasgow.

"Third, Because such a union, instead of raising, has a direct tendency to lessen, in the estimation of the country, the office of the principal. Dr. Macgill is far from undervaluing the importance of a suitable provision to this, and every other public office. And, though he considers the

provision made in this college—in this respect very different from that of several other universities,—as highly respectable, and such as enabled many eminent men in former times to support their station with dignity and honour; yet he should be glad to see that provision, respectable as it is, considerably increased; and he is conscious that funds for this purpose may, without difficulty, be found. But he deprecates the idea of increasing the emoluments of the principal by the mode which is proposed. He conceives that such a mode holds up the office of principal as comparatively trivial; and by leading to the neglect, or inefficient discharge of two public offices so important, tends to awaken and foster in the public mind the most unfavourable sentiments, and hostile feelings.

"Fourth, Because the union of these two offices at this time, and when both were vacant, seems to be the commencement of a system respecting this university, founded on the most mistaken policy; tending as is conceived, to foster and spread disaffection among the people against the government of this country, and to weaken their attachment to some of its most important institutions; tending to injure the general interests of learning; to lead away the attention of the members of universities from the pursuits of literature and science, as well as from the discharge of their immediate duties; to render them satisfied with a general routine of official duties imperfectly performed, while they

lose all ambition and desire for prosecuting and extending farther the knowledge and the science connected with their several professions; to injure thus at once the character of our universities, the interests of learning, and the general welfare and improvement of the country.

"For such reasons, Dr. Macgill conceives that the Faculty ought to pause before they proceed to the admission of Dr. M'Farlane, in his present circumstances; that they should, before appointing a day for that purpose, first ascertain whether he intends to accept and retain the office of minister of the High Church of Glasgow; and if he declares this to be his intention, that they should present to his Majesty's ministers a respectful memorial and representation, on the danger of a union of offices so important, its inconsistency with the constitution and usages of this college, and its injurious effects on the general advancement of learning, and the honour and interests of this university.

"And, farther, Dr. Macgill begs leave to protest, he shall not be considered as acquiescing in the measures now taking, or to be taken, for the admission of Dr. M'Farlane to the office of principal, in the present circumstances; and that his right shall be left entire, as a member of this university, for employing any lawful means he may afterwards deem proper, for preventing a union of offices which appears to him so pregnant with evil."

Although the general question of pluralities in

towns was discussed at great length in the assemblies of 1825 and 1826, no declaration and no statute against such pluralities has as yet been passed; and any case of possible occurrence must still be decided on principles substantially the same with those which formed the pith and marrow of the debate in the case of Principal M'Farlane. It may be useful, therefore, to advert to the train of argument adopted by Dr. Macgill and his friends, in their noble but unsuccessful resistance to an abuse which the General Assembly saw it meet to sanction. In doing so, I shall follow the train of argument employed by the advocates of the abuse, and this may bring out more clearly both the specialties of the case, and the elements of the general question.*

Why set aside, it was asked, a presentee as "unqualified," against whom no "personal" disqualifications were alleged. It was stated in reply, that by the constitution of the church as established by law, the power of judging of the qualifications of every presentee is unalienably vested in the church courts;—that in judging of these qualifications, the church has a right to take into view every circumstance in the *situation*, as well as in the *character* and *endowments* of the party concerned, by which his fitness for the right discharge of official duty may be affected;—that by frequent statutes of the

* Since the above was written, I feel great pleasure in annoucing, that an overture against pluralities in towns, has been agreed to by last Assembly, (1842) and transmitted to Presbyteries.

church, particularly by Acts of Assembly 1638 and 1639, as renewed and explained by act 1642, presbyteries are expressly ordered "to trye ministers or intrants presented to kirkes, if they be qualified for the places to which they are presented, besides the ordinary trials of expectants before their entrie to the ministrie;"—that in point of fact, a man whose moral and literary qualifications are unexceptionable, may by reason of his peculiar circumstances or status in life, be altogether unfit for the charge of a particular congregation;—and that the General Assemblies of the church have on many occasions set aside the claims of presentees, on grounds altogether distinct from those of literature or morals.

In legislating on such an important matter as that of the induction and settlement of ministers, there are *three* ways in which the church might proceed. It might either leave the matter entirely vague and unsettled, laying down no specific regulations as to the qualifications of ministers, and devolving the whole business on the judgment of the courts;—or, it might have laid down specific laws for every case of possible occurrence, leaving nothing to the courts except the ministerial application of these laws in their technical or specific terms;—or it might mark out with exact precision, the various required duties of the pastoral office, together with the general and more prominent features of the ministerial character, leaving it to the ecclesiastical courts to judge how far these features

are verified in particular instances, and to decide whether they who seek to be inducted can, in the circumstances in which they happen to be placed, perform the duties legally required. On the former of these plans, all the evils which arise from caprice, and partiality, and personal and local prejudice, would with great reason be dreaded. The second involves in it a principle which it is impossible to realise, inasmuch as there might be cases of perpetual recurrence, for which no scheme of laws can make effectual provision, and for whose supposed possibility it would be absurd and foolish to legislate. The *third* plan appears to be by far the most reasonable and wise. It establishes certain *general principles* which must never be contravened; and certain *general rules of procedure* by which all the courts must be regulated; while at the same time it leaves the *application* of these principles and laws in particular cases, as they occur, to the discretion and judgment of the competent authorities. This is the scheme of procedure on which the Church of Scotland has taken her stand, and according to which she has regulated her proceedings from the very beginning of her career. The duties of her pastors she has minutely and anxiously specified; and their general qualifications she has also defined with as much particularity as the nature of the case would allow; while she has reserved to her courts of law to judge in every case of the suitableness of the one to the other. The sacred office, as a minister's

"proper vocation;" the spiritual good of her people as the object to be kept constantly and steadily in view; the full and efficient discharge of duty as the end or design of the induction of a minister;—these are the principles which lie at the foundation of her system, and which pervade all its departments. To her courts competent, it belongs to see that these principles are held inviolate, and that in every case of induction they shall be steadily applied. When, according to the memorable act 1711, (an act which still forms the only regulating principle in the case, notwithstanding the total change of circumstances introduced by the revival of patronage,) the presbyteries are required to put this question to all ministers at ordination or admission:—"Do you promise, through divine grace, to perform all the duties of a faithful minister of the gospel among this people?" they are surely held as vested with the full power of judging how far a presentee is competent to, or capable of, performing all these duties faithfully; and they would certainly act in a manner unworthy of their character and trust, were they to propose to a candidate for admission, to take on him a vow or an oath which they knew perfectly well he was incapable of performing. His ordinary qualifications may be unexceptionable; but he may be incapacitated by a thousand contingencies from bringing these qualifications to bear on the case in hand. By defects in the senses of hearing or sight,—by bodily imbecility or occasional mental aberrations,—by

ignorance of the language currently spoken in the district,—by physical deficiency in the organs of utterance,—and why may we not add, by his holding *another office* which, from its peculiarities, must be held as *incompatible* with the due and faithful discharge of pastoral obligation ;—a minister, however respectable and worthy in all other respects, may be justly held as *unqualified*, or, in the language of our statutes both of church and state, "*inhabile*" for the "faithful performance of the duties of a minister of the gospel among a particular people." Acting on these principles, we find the church at one time prohibiting ministers from holding academical charges along with churches, even in circumstances which might have warranted the union, had it been considered as compatible, (cases of Hamilton in 1579, and of Arbuthnot in 1581,) at another time appointing a commission to visit the parishes, and to enquire "into the residence of ministers, *together with all other qualifications*," (Ass. 1602.) thus classing among essential qualifications "a capacity *for personal residence*," in order to the due discharge of duty, a matter certainly altogether distinct from *moral* and *literary* qualifications ;—at another time refusing to induct a presentee into a parish on the borders of the Highlands, and in which the Gaelic was only partially spoken, because he was not master of that language, (case of Arrochar 1779);—at another time agreeing to admit, although with very great difficulty, and by reason of specialties alone,

a presentee who was blind, (case of Dr. Blacklock;) —at another time refusing to translate on a presentation, simply because the presentee had thought proper to declare by letter, that he would not ask to be inducted unless with the consent of the people concerned, (case of Walston, 1794;)—and so late as assembly 1823, the year preceding that which decided the case of Principal Macfarlane, distinctly declaring, that although a license might be granted to a probationer who laboured under the infirmity of partial deafness, it did by no means follow that the church must find him capable to take the charge of a parish, (case of G. Huntly Gordon.) In these and similar instances, which might be easily collected, the church has distinctly recognised a right in her judicatories to judge not only regarding the literature and sound morals of her candidates for office, but of all those circumstances in their *situation* and habits of life which may affect the application of these literary and moral qualifications to the case in hand. There are certain great principles of common understanding and of common sense, which are taken for granted in every scheme of statutory regulations; which take precedence of all statutes; and the full developement and application of which are the very ends which all minor and more particular regulations are designed to secure.

But the appellants and complainers in this case called for explicit law. Now, although there were no *lex scripta* in the case, there unquestionably is

an inherent power in the church, (as was allowed by all sides in the General Assembly 1814), to "prevent any union of offices in which the duties were incompatible;" and this power appears essential to her very existence as a constituted and independent establishment. There is no law which says that a blind man, or a deaf man, or an insane man, or a man labouring under an incurable disease, or a man whose voice is incompetent for the place designed him to fill, shall not be inducted into a parochial charge; and yet the power of regulating and controlling such cases has been often assumed by the church, and her inherent right to do so has never been questioned. But the synod did not rest their defence on this general principle, just and reasonable as it is. They could appeal to express laws enacted and acted on by the church, and proceeded on as just and constitutional by the civil courts of the country; and they did shew at the bar of the assembly that the church has, by direct law and statute, prohibited all pluralities of benefice or office as prejudicial to the interests of the pastoral calling—that under the term pluralities were designed to be included *academical* as well as *parochial* charges—that in this sense the laws have been frequently applied by the church, and in circumstances where the union might and would have most likely been sustained, had its consistency with the essential principles of the presbyterian establishment been acknowledged—that the very same evils which flow from pluralities of benefices, must

flow from pluralities of office of whatever kind, and therefore it may be inferred that the law could not fairly contemplate the removal of the one while it sanctioned the continuance of the other—that in nothing has the church been more careful and more jealous than in forbidding ministers from engaging in any secular or other occupation which might have the effect of abstracting their minds from the regular and full discharge of their appropriate duties—and that, as to presbyteries is committed the trust of seeing that the laws and regulations of General Assemblies shall be fully and duly put in execution in every case, so it belonged to the presbytery and synod in the present instance to apply the law as they found it. Even supposing that they had erred in their application of the law to the case before them, still they could not be accused of going beyond their province, or of assuming the character of legislators in the church. They found abundance of law already furnished to their hand. That law they held to be of sacred, and salutary, and binding obligation ; and, having availed themselves of it, they were prepared to shew at the bar, as they successfully did, that they had not erred in interpreting and applying it.

But the appellants and the complainers in the case of Dr. Macfarlane, contended that all laws previously existing had merged in the act 1817, prohibiting such pluralities as necessarily implied non-residence; and that by the terms of that act, unions of office in the same town were virtually sanc-

tioned. This argument was grounded on an unheard of, and grossly erroneous interpretation of that important standing law of the church. There is not one circumstance connected with the history or terms of that statute which warrants its application to any other class of pluralities than that which is expressly put down, and for the putting down of which in all time coming, and for that only, the statute was originally and exclusively intended. In the progressive march and growth of our ecclesiastical system, an unseemly excrescence had in a few instances appeared; and to cut off that excrescence, so as to promote more effectually the health and vigour of the body ecclesiastic, was the avowed design of the enactment in question. The power of regulating and judging of that class of pluralities which involved non-residence, and which had previously been vested in the hands of the church courts, was henceforth taken away; and by a standing law which no General Assembly can touch, the exclusion of ministers of country parishes from professorships in cities, is made absolute and unconditional. It is obvious that *this is the excepted case*, and, according to every principle of equitable interpretation, the excepted case can never be held as entitled to be the interpreter and the judge of that more general and previously established system to which it is an exception. In all other cases, *exceptio confirmat regulam;* but according to the interpretation of the friends of pluralities, the exception, instead of establishing, has the effect of

annihilating the rule, and of leaving the church a helpless spectator of the evils necessarily resulting from her having most unacountably denuded herself of her unalienable power of "preventing in all cases the union of offices deemed incompatible" in the persons of her ministers. That there might be a few individuals scattered up and down the church, who were anxious to carry matters this length, may be granted; but was ever an attempt made to graft their opinions on the law 1817? and if they had proposed to make such an addition as this to the overture, "sanction all unions of office in every other case besides that guarded against,"—is it to be supposed that such a proposal would have carried? or that a majority of the presbyteries of the church would have given their unqualified sanction to a proposition so monstrous? On this principle the evils superinduced upon the church would have been far more tremendous than those which were guarded against. Before the act of 1817 the church had the power of preventing all unions of incompatible offices in ministers; now, the ministers of the Barony parish or of St. Cuthbert's, with their 80,000 parishioners, may accept unchallenged the most laborious office in the university. In all previous instances, standing laws have been carried through and enacted expressly with the view of consolidating or extending the power of the church; of establishing more firmly her fundamental principles; and of affording additional facilities in the exercise of her judicial functions. Here for the first time has a law

been formally enacted by herself, expressly for the purpose of depriving herself of her legal prerogative, and of placing beyond the reach of her jurisdiction all questions regarding union of offices that may in future generations arise, however obnoxious, however incompatible with the due discharge of pastoral duty, and however prejudicial to all that is essential to the efficiency of a church as the legal and authorised instructor of the people.

The advocates for pluralities contended that there is no law which prohibits in express terms the union of the principality of Glasgow college with the parish of St. Mungo. This is very true; but it is nothing to the purpose. If the church has the power, as she unquestionably has, of separating incompatible offices, the duties of the offices in question are, on plain and tangible evidence, of that description.

1. The duties of each office are amply sufficient to employ the talents and the time of one man. The parish of St. Mungo, with 9000 souls, is more than sufficient to engage all the time and all the labours of the most highly gifted individual. The principality of the college is an office of great trust and responsibility; and its duties, were they attended to as they ought to be, afford full occupation for all the time and the talents of any one individual. That the conjoined duties of both have ever been duly performed, Dr. Macgill and those who adhered to him would by no means grant; and they by implication held that had the church authorised the

presbytery to conjoin the two in the person of Dr. Macfarlane, they would in effect be sanctioning the imposition of vows which they knew at the time he was in reality incompetent to discharge.

2. The minister of the High church is, by charter and law, invested with the high and important office of visitor of the college, an office which is of great value to the interests of literature and religion; and the church has a right to see that this office shall not be annihilated by such an union as that in question. It was contended, and with great appearance of legal plausibility, that this involves a *jus tertii*, but the reply was very plain. If it does involve such a right, then the presbytery of the bounds is the *third party* to whom the guardianship of it properly belongs. By act of assembly 1719, presbyteries are expressly enjoined to watch with jealous care over all the rights of individual members of their body in regard to universities; and at a time when the rights of the church were in danger of being compromised or invaded, it became peculiarly a matter of bounden duty to prevent the wilful and needless abandonment of a trust which the highest legislative authority in the land had entrusted to the care of the church, as a public body acting for the general good.

3. The principal is, by statute and general practice, required to accompany the professors and students, to the chapel every Lord's day for public worship, and to address to them weekly what has been justly, though technically termed, the *sacra*

lectio. And surely it would be unbecoming and degrading in the church to give the sanction of her authority to the neglect of those valuable and expressly required duties, by conjoining with the principality a charge, the exercise of whose functions must, under the performance of his other duties, be *physically* impossible.

4. The principal of the college, as a doctor or professor of theology, has from time immemorial held a place as a constituent member of the presbytery of the bounds; and the church surely would not think of annihilating a constituent member of that court, and of thus depriving it, and the church as a whole, of all the benefits which the talents, and wisdom, and experience of *such* a member might be reasonably expected to carry along with them.

5. Lastly, The plea of *necessity* for such an union did not appear to exist. The parish of St. Mungo is one of the best endowed in the kingdom; and the principality of the college has a better living annexed to it, than that of any other of the city charges. A fund is expressly set apart for its occasional augmentation. To that fund recourse has been had, and may be had, with far more frequency than to the court of teinds; and the time and measure of the augmentation are legally fixed by the court of visitors, of whom the minister of the Inner High Church is a constituent member. The fund is ample; and however highly the church may approve of economy in husband-

ing the resources of a public institution, they ought not for this purpose to think of sanctioning the transference of the pecuniary rights of the church establishment itself, with the single aim of saving the exchequer of the university.

With much of the boldness of impudence was it averred on this occasion, that Dr. Macgill and his friends had by opposing the settlement of Principal Macfarlane, shewn "disrespect to the sovereign," in setting aside a crown presentation. To this foolish charge the reply was easy. The presbytery and synod acted conscientiously in obedience to a *sacred trust* reposed in them by the laws of God and of their country; and is it disrespectful to the sovereign to uphold and execute the laws? They acted ostensibly as the guardians of literature and religion within their bounds; and is it disrespectful to the sovereign to uphold the interests of literature and religion? They gave the weight of their influence in support of the *entireness* and the *sacredness* of the pastoral charge as the "proper vocation" of ministers, and essential to the best interests of the people; and in days of rebuke and of blasphemy, could it betray any want of respect to the sovereign, to try and render the sacred charge still more efficient, the establishment still more worthy of public patronage, and the labours of the parochial clergy somewhat more proportionate to the growth of the population and the progress of that crime which is at once the reproach and ruin of a people? In matters of patronage,

the sovereign does not act in his *personal* capacity; and therefore, all feelings of a personal kind, either in him or in others towards him, are altogether excluded. The crown acts here as the guardian of the rights and liberties of the church; and do we prove our respect to the crown most profoundly, by a dereliction of these rights, and an abandonment of these privileges? The truth of the matter is; the question is one of *principle* and of *ecclesiastical law* exclusively. Party politics have no place in it, and ought to have none. The crown in effect declared so; for no appearance was made in any of the courts on behalf of the officers of state. A wise and liberal policy dictated another course; and most assuredly the church will shew her respect to the crown and the constitution most unequivocally, by a judicious and firm adherence to established principles, and by a faithful and *unfettered* devotement to the duties of her "proper vocation." To decline the patronage of pluralities can reflect no discredit on the church; and to tell the sovereign the *reasons* why we do so, can never be taken in ill part. *They* are not the friends of the crown or the government who would detach from them the majority of the Church of Scotland, and that majority composed of the most effective men. And *they* are not likely to be successful agents in the suppression of infidelity, discontent, and political insubordination, who would under any plea of necessity, distract and fetter the minds of our city ministers, by a load of official

labour in addition to a burden confessed to be already "too great for the maximum of human strength."

Many are the historical proofs on record of the hostility of the Church of Scotland, and of her Universities also, to the pluralizing system. The grand principle of both has ever been,—one man to one charge, and a whole man, too. At the commencement of the reformation in Scotland, ministers were for a considerable time wanting to supply the churches. In this state, Professors and students were appointed to preach in the vacant churches, till fit ministers were found. An example of this is given in the assembly of 1569. Anent the complaint of the parishioners of Kilmany, the assembly order that "in respect of the *number* of ministers in the auld college of St. Andrews, and the *nearness*;" that some of them should preach in that church "till further order be taken." They do not unite the offices in any one man: but order them to preach according as they were *able, till further order be taken.*

In this assembly also, they enact, that 'sic as has pluralities of benefices be compelled to demit all save one.'—Book of Un. Kirk.

By assembly 1570, it is declared to be 'unlawful for ministers to leave the word, and use other offices and charges within the commonwealth, without the consent of the church.'

The Regent desired the assembly 1573, that some of the most learned ministers should be sen-

ators in the college of justice. But it is said in the record, that 'the haill kirk having at length reasoned whether a minister was able to discharge himself of both the vocations, voted throughout that nane was able nor apt to bear the said twa charges; and therefore inhibits, that any minister occupying the vocation of the ministry, tak upon him to be a senator:—Mr. R. Pont only excepted, who is already placed with consent and advice of the kirk.'

The reason given here is not the place being civil—but the inability to discharge the duties of the two charges. Mr. Pont's great knowledge of the laws, and his usefulness at that time, made him an exception. But even he afterwards demitted the office of judge.

The Regent Morton having in his power the fund from which the stipends of ministers was paid, that he might keep the surplus to himself, refused to give stipends to every parish, and united a number under one minister. The assembly addressed him on these evils. They also represented that the church recognised two distinct offices in the church: the doctor that interprets the scriptures, and the minister who teaches and applies the same; and they pray that doctors be placed in universities, and stipends granted to them; whereby not only they who are presently placed may have occasion to be diligent in their cure, but also other learned men may have occasion to seek places in colleges within the realm.

The object evidently is, that each parish should have its own minister, with a stipend suited to each; and that in like manner the office of theology in the university should have its own teacher, and a separate and suitable stipend should in like manner be assigned to it. These good men did not think that two charges and two stipends should be given to one man, either in the church or university. They give no hint in their petition that the stipends of the clergy, in this time of poverty and distress, might be augmented by a union either of parishes or professorships: but they require that each separately should have their own stipends, and perform their own duties. They even refuse both the honour and emolument of being senators of the college of justice.

It is also ordained in this assembly, that henceforth no minister exercise the office of chamberlain or collector, under whatever beneficed persons, 'whereby they be abstracted from their vocation, and that the contraveners be deprived of their office.' B. of U. Kirk, f. 95.*

The assembly, 1576, ordains Mr. Robert Hamilton 'to remain still with the ministrie of St. Andrews, and to leave the provostrie of the New College, as an impediment and hindrance to his calling of the ministry, under the pains of the censure of the kirk.'

* We would like to see the wholesome regulations of those times made to "strike" at the root of modern corruptions of this kind.

In 1579, the report of the 'royal visitors' ratified by parliament, bears: 'The provost of the New college has already the charge of the ministry of the city and parochee of the St. Andrews, quilk is a burding great eneuch for oney ane man to discharge.'—Acts of Scots. Par. vol. iii. p. 181.

In 1580 an act of assembly was passed against plurality of kirks. 'Whereas, by the word of God, every several congregation ought to be provided with their own pastor, it is not lawful that a minister be burdened with the charge of feeding more particular flocks than one;' and the reason given is, that by such pluralities the flocks of Christ are destitute of the true food of their souls—discipline or good order neglected—and the consciences of pastors burdened with heavier charges than they may bear.

The assembly farther requires all those convened at that time, 'if they know any within the ministry slanderous in life, unable to teach, unprofitable or curious in teaching, negligent in preaching, nonresident or deserters, holders of plurality of benefices and offices, dissolute in manners, having mixed jurisdiction, givers of pensions out of benefices, or receivers thereof—to give in their names in a ticket to the moderator and his assessors, that order may be had therewith, otherwise to report to the Assembly.'—B. of U. K. 141.

In 1582, on account of the necessities of the New College of St. Andrews, the assembly declared, 'It is leisome for a minister for a season to superseid the ministry and use the office of a doctour.

Therefore the assembly has concluded and ordained Mr. Thomas Buchanan to enter in the New College, and use and exerce the office of a doctor for the support of the same, his kirk being always provided of a sufficient pastor, and the said Mr. Thomas satisfied anent the promise made for expedition of his pleis.'

They do not find him able to fill both places, even during this temporary necessity.

The Assembly, 1588, statute and resolve, that out of the temporal lands 'there be sufficient livings founded for professors and students of theology for the entertaining and flourishing of learning in the several universities.'—See Calderwood, p. 220.

In 1596, the king consulted whether 'professors of theology and ordinar instructors of the youth on the grounds of religion, should vote in church courts,' as not having a pastoral relation. The assembly decided they should; 'the first, because they are office-bearers in the kirk; and the second, if they were lawfully called as elders.' This implies that no union of professorships of theology and pastoral offices had taken place. The same is implied in the decision of the meeting at Perth, 1597, of a contrary nature; bearing 'that no professors, and in special professors of divinity, sit in presbytery in matters of discipline, seeing they had no parochial charge.'

In 1602, the synod of Fife complained 'that the doctors bearing an ordinary calling in the kirk,

by the discipline and custom thereof, are debarred from the assemblies.'

In 1642, the General Assembly resolved, that, in respect of the present scarcity of professors of divinity, it were good for the universities to send abroad for able and approved men, 'that our ministers may be kept in their pastoral charge as much as may be.'

In 1709 Mr. Wm. Hamilton was elected professor of divinity in Edinburgh. 'The patrons resolve that he should have no ministerial charge, that his attention might not be distracted from what was now to be his sole business.' He was not interdicted from preaching, but he had no parochial duty to perform.

The principal of Edinburgh college commenced teaching divinity about 1586, and divinity was taught by the principal alone till 1620. Rollock, the first principal and professor of divinity, was invited to preach every Sunday morning in the High Church. We are informed by Crawford that the students at first attended divine service in this church; but afterwards the magistrates passed an act 'to make a loft in the Trinity College Kirk, for the Regents and heads of the Town's College.'

The professors formerly went to church in a body preceded by the Janitor, who carried the mace of the college.

In the visitation of *all* the universities of Scotland, after the revolution, the commission enacts and appoints, that 'the masters and regents of all

the universities within this kingdom, do begin teaching of their course for the subsequent year, on the 1st day of November, yearly, to continue teaching till the last day of June thereafter, except the regent of the magistrand class, who is to continue teaching till the 1st of May yearly; but prejudice, nevertheless, to the colleges who are in use to convene sooner, that they convene, conform to their former custom; but not to begin the work of the following year till the 1st of November.'

By the same commission it is statute and ordained, that 'the masters and students of the several colleges be obliged carefully to attend the public worship together, on the Lord's day; and that after the afternoon's sermon, the regents and students convene in their several classes, and that the students give account of what they heard that day; and also, the commission appoints, that the regents be obliged to hear one sacred lesson weekly, and that they require an account thereof from their students, on Monday morning or on Saturday afternoon, &c. And that the regents cause the students repeat the catechism, and teach and explain to them the Confession of Faith, and any other author which shall be agreed unto by the respective faculties of the several universities and colleges.

The Principal is appointed to give instruction to the college once a week—and to examine each

week, every class in its order—to enquire into defaulters, and to appoint new censors.

We find that Leighton, who was Principal nine years, gave a sacred lecture each week to the university. He also preached in the afternoon of the Sabbath, to the students in the Common Hall, once in two or three weeks *per vices* with the rest of the professors.

In 1690, an Act of Parliament was passed for visitation of universities, &c. Among the objects of attention was, 'to enquire how many meetings for teaching their scholars they keep in the day, and how long they continue these meetings, and how often they examine the scholars on their notes, which hours they take to instruct their scholars in the principles of Christianity, what care they take of the scholars keeping the kirk, and examining them thereafter.'

In 1718, a motion was made in the Town Council to give the Professor of Divinity a charge: it was rejected; because 'he has such weighty employments on his hand in his present station, that he cannot be thought willing or capable to discharge even half a ministerial charge.'

In 1754, Mr. Robert Hamilton was elected Professor of Divinity. The patrons adhered to their resolution formerly made, that on being elected Professor of Divinity, he should 'demit his office as one of the ministers of the city.'

Among Dr. Macgill's MSS. collections of notes

and observations, regarding matters of public interest to the church, I have found the following facts, which, as bearing upon the great question of pluralities of office, and as admirably illustrative of the sound and enlarged views of our fathers on the subjects of university teaching and parochial duty, I have thought proper to incorporate with this biographical sketch. They have an immediate reference to the University of Glasgow, the union of whose principality with a pastoral charge in the city, formed the great subject matter of discussion in the courts. Their application to cases of a similar nature in other universities and cities is natural and obvious.

"I. Respecting the parish of Govan. In 1577, the rectory and vicarage of Govan were granted to the college for its support. That the parish might not want divine service, the Principal was obliged to preach on Sabbath days at Govan. Besides the necessity of the case, the population was small, and the students a handful. But when the college had an addition for its support in 1616, of the tithes of Kilbride and Renfrew, the Principal was relieved from that duty. The reasons given for this are worthy of our particular attention. In 1621, Dec. 20th, 'The whilk day, James Archbishop of Glasgow, Chancellor, the Rector, Mr. Robert Scott, minister of Glasgow, Mr. Robert Wilkie, minister of Glasgow, Dean of Faculty, Mr. John Bell, (who was minister of the High Church,) Mr. John Blackburn, and divers others,

being met and convened in the Common Hall by the College of Glasgow for visitation thereof, with Mr. R. Boyd, principal, &c. and regents of the same, —it is said, 'having found by long experience, and the unfeigned confession of Mr. Robert Boyd, Principal, that whosoever shall be principal of the college, cannot be able in a guid and sufficient manner to exercise and fulfill the office thereof, and pastor of Govan: therefore, the said visitors being ripely advised, and with express consent and assent of the said principals and regents, have thought it good, and by thir presents have enacted and ordained and declared, that the principal of the said college and his successors shall in all time coming be exonered and discharged of the cure, &c.—that he may more diligently and profitably employ his whole studies and labours in public doctrine, in private colloquies and conferences with his auditors and disciples, in moderating disputations, and governing the college."

At the same meeting a stipend is appointed to the minister of Govan out of the teinds of the parish, with the manse and glebe. Thus, from a sense of the necessity of the separation, and from the impossibility of discharging the two offices, the college consented to lose a considerable part of their income. It was not to make the office of the principal an easy sinecure, but that he might perform his duty in a sufficient manner, which he could not otherwise do,—and that duty is shortly but justly and forcibly described.

In connexion with this view of the duties of principal, and of the sentiments, from experience, of the college, there is a minute and a solemn determination and declaration of the members of the university. In 1651, Mr. Robert Ramsay, a minister of Glasgow, was appointed to the office of principal. He immediately gave in his resignation as minister. About this time, the visitors of the college, and principal, and regents, being assembled, passed the following resolution. July 15th, 1651. "The whilk day, after calling upon the name of God, the moderators of the university taking into their serious consideration, that, whereas the office of principal and professors of divinity" (at this time two professors of divinity had been appointed in addition to the principal,) "in this university, is of such great weight, that the greatest parts and most diligent labours of the ablest men, are hardly sufficient therefore; and in bygane times, at the very earnest request of some of the most able, pious, and wyse principals, the moderators after much deliberation, were moved to liberate for all tyme coming, the principal from the charge of the ministry, whereunto the necessity of the college had for a long tyme tyed them. For these, and other grave reasons, they did unanimously agree, that no principal nor professor sall engage in the ministry, nor meddle with ony part of the ministerial charge, except in preaching the word and administering the sacraments, and that only in so far as the moderators sall allow." This is farther

ordered to be subscribed by every principal and professor of divinity on his admission. Since that time, till that of the late principal, no principal or professor of this college exercised the duties of a minister, but resigned their office of minister on their admission to the college. Nor indeed does there seem to be any instance of a principal being a minister of Glasgow.

2. Respecting his office as professor of divinity. For many years the principal was sole professor of divinity, though it would appear that a teacher of Hebrew was frequently employed under him. In 1640 a second professor of divinity was appointed in this college. In 1638 the General Assembly appointed a visitation of the college. Principal Strang was at that time principal and teacher of theology. He held some peculiar opinions, and had acted in such a way as to lessen the confidence of the church in him. "We," says Baillie, "did not intend to depose any of their members, &c., but only to establish with their own consent Mr. David Dickson, conjunct professor of divinity with the principal." And in the record of the college it is stated, "At Glasgow, 27th Feb., 1640, (after some preceding meetings had taken place), Forasmeikle as the commission appointed by the General Assembly holden at Edinburgh, 28th of August last, for the visitation of the college and university of Glasgow, being met within the said college, has ordained Mr. D. Dickson to be transported from his ministry at Irvine, to be ane professor of theol-

ogy, &c. For the whilk cause, it is agreeit and condescendit upon by Dr. J. Strang, principal, &c., and Regents thereof, with the special advice and consent of Mr. John Hay, parson of Renfrew, rector of the said university, and Dean of Faculty thereof, that the said Mr. D. D. shall have paid yearly, &c." Thus the college, at the recommendation of the commissioners of the General Assembly, appointed an additional professor of divinity, and appointed a stipend for him; not to enable the principal to live at ease and accept another office, but that by a conjunct professor his duties might be better performed.

After this appointment we find the principal *continuing* to teach as professor of theology.

In a letter written by Mr. R. Ramsay in 1642, to Mr. Baillie, to accept the office of a second professor of divinity in Glasgow, he writes, "Address yourself hither on the back of your communion, that the *three* professors of this university, may after conference, divide the course of theology among you, and the way to be followed, &c."—*Baillie's Letters, MSS. p.* 794.

Again, p. 796, "In which we have gotten," Baillie himself writes, "all things settled as we could have desired by a visitation from the General Assembly, wherein, besides others, the Chancellor, and Hamilton our chancellor, and Argyle did sit, they telling me there will be near 60 Bajons already, and above 40 semies, and above 20 youths laureate who attend us. I have dicted already my primiel lesson, &c. I

hope to dict before June a little compend of the chief controversies, and much more Hebrew, I mean of the text, than was ever here."—*May*, 10, 1642.

In 1643, he writes to his friend Mr. Spang, an account of the manner in which the principal, Mr. Dickson, and himself taught theology. "For the present Mr. David teaches on Monday and Tuesday, before noon, his excellent analytic commentaries of the text of Scripture. On Friday morning he teaches precepts for preaching and cases of conscience, and attends the young men's privy homilies. The principal dicts on Thursday betwixt the hours of 10 and 11, and on Friday betwixt 11 and 12, his notes on the hard places of scripture. All he does is very well and accurately. Only the length is the pity; but in this it is reason that he has his will, for no principal in Scotland teaches onie (any) time, and he hath a charge beside would kill an ox. He attends every Tuesday afternoon the private disputes. For me, I have taught Hebrew every Monday afternoon, gone through Buxtorf's Epitome, and dicted notes on the texts at the end. By the end of the second year I hope to close my Hebrew notes, so that my third year may be for Chaldee, Syriac, and Rabbinic. Every Thursday, betwixt 11 and 12, I dict of the controversies. On Wednesday I teach paragetic diatribes."

In 1664 a visitation took place, when the visitors appointed by the king, among other regulations, ordained, that the principal and professor of

theology 'shall direct their scholars, students of theology in their studies, and that they take care to attend church together.'

At the same visitation it is ordained that all the scholars particularly keep the public prelections of theology both of the principal and professor of theology according the statutes and former practice.

These statutes are confirmed by every succeeding visitation.

In 1705, p. 45, minute.—"The faculty taking into their serious consideration how much it may conduce to the glory of God, and the good of the church, and to the honour and interest of this university, that the profession of theology be so supported as that it may still flourish therein; and that it was the custom of this university in the best times to have two professors of theology besides the principal, though the number of students then was not so great as now—therefore the faculty do now resolve that another professor of theology be called, having fixed on Mr. Alex. Wodrow, and empowered the principal to make all speedy and needful application to the presbytery of Glasgow, and other judicatories of the church, if need be, in order to his being loosed from his present charge, that he may undertake and attend to the charge he is now called to."

1710, p. 92.—"The principal (Principal Stirling) having in a meeting of Faculty, 7th instant, acquainted all the members of faculty that he was now resolved to have public prelections, and that

he hoped all the rest of the masters would follow the example of having public prelections in their several faculties, and all the professors of the university declared their willingness, they appoint Thursday at 3 o'clock, and appoint program at the college gate."

In 1761, Principal Leechman succeeded to the office of principal. He gave lectures once a week for some time to the students of divinity, and a public prelection to all the students of the university for several years. He also continued to preach frequently for many years in the college chapel on subjects peculiarly adapted to his audience. His bad health alone prevented the continuance of his lectures.*

* In farther illustration of the matters in the text, as referred to by Dr. Macgill, the following quotation from the "Life of Professor James Wodrow," by his son, the well-known historian of the sufferings of the Church of Scotland, may be inserted as a strong collateral proof of the views entertained by our fathers as to the magnitude of the duties involved within the pastoral and professorial offices. How affecting the contrast with modern notions and practices!

"My father was much weighted under this great work, and the numerous charge. He still thought it too great a work for one man, and wished that since in foreign universities there are in some four, and in all two or more, professors of Divinity, that in Scotland there might at least be two. This he judged was both necessary for the church, and would be for the reputation of the nation. He used to say, that the public and ordinary forms of teaching might be cursorily gone through by one; but he still reckoned these to be the smallest part of a professor's work,—conversation with, and particular dealing with, students, was a work of far greater use, and time also. And besides, professors of divinity ought to have time to write, and give their thoughts (if need were) upon things of a more public concern, and be ready to re-

In all the discussions on the subject of Pluralities, whether in the Presbytery of Glasgow, the Synod of Glasgow and Ayr, or the General Assembly, Dr. Macgill had a very prominent place; and his speeches on all these occasions were worthy

press error and vindicate the church and truth against enemies. Whereas now, in our present circumstances, there is nobody almost to engage in these, at least with such advantages as otherwise they might have. It is true Principals *ex officio* are professors of divinity; but, generally speaking, unless at Edinburgh, where the Town are patrons, they are so involved in the civil affairs of the college, that they have little time for any other things.

"The necessity of this he urged before his admission to the office of professor, especially at Glasgow, where in the former presbyterian times there were two professors of divinity; and had grounds given him to expect a colleague, there being a probable way of a fund for two; and in King William's gift to that university, there was at first (I know not how it is since) a clause appropriating a sufficient salary for a second professor; but that was afterwards (though it was said only to be designed for a season) applied to bursars of divinity, who were to go abroad. I mind of no steps taken for settling a colleague to him, save one about the 1694, if I remember, and the person he pitched on was the reverend and worthy Mr. G. Meldrum, afterwards professor at Edinburgh, and then minister at Kilwinning. A process of transportation was raised before the Presbytery and Synod, but the town of Edinburgh gave him about the same time a call to be one of their ministers, and their circumstances at that time were so clamant that he was taken to Edinburgh, and my father disappointed. He still urged a colleague, and complained to his dear friend Mr. Dunlop; and save in this, I believe there was never a complaint betwixt them, that he was not so forward in that affair as he wished. But nothing this way was done till the 1705 and beginning of the 1706, when a call was given to my elder brother to be his father's colleague, which came before the Presbytery, and by them was referred to the Synod, who would undoubtedly have transported him to that charge, but his much lamented death before their meeting prevented this, and sent him to higher and far more glorious work."

of himself and of the cause. From the printed reports of these speeches, most of which were corrected by himself, I shall select a few extracts illustrative of some leading points in the argument.

On the bearing of the question with regard to the duties and responsibilities of the pastoral office in large towns, the following eloquent and touching appeal can never be out of place:—

"I appeal to the experience of my brethren of this city—to the most faithful and diligent—to those who have, with the greatest zeal and perseverance, mingled with, and sought to benefit, the great mass of human beings, in every varied condition of life, of which their parishes are composed—I appeal to these, and I would ask them, if they have been able to discharge their duties with satisfaction—if many most important duties they have not been forced to neglect—if others, which they have attempted, they have not been obliged to perform imperfectly—if they have not often felt their spirits sink into despondency at the thought of how little they have done for their people—or if a pang like remorse has not sometimes pierced their souls, when they followed a fellow-mortal to the grave, and thought of the numbers whose fate was sealed for ever, and of the little they had done to promote their salvation? I appeal not only to the experience of individuals—I appeal even to the recorded opinions and judgments of this Presbytery. Have you not long ago declared the necessity of additional churches and ministers in this city?

Have you not declared the importance of a greater number of parishes? Have you not encouraged the erection of chapels? Have you not this day received with satisfaction, a chapel within the parish of a brother distinguished for his zeal and his talents? What was the meaning of your application for new churches and parishes, which many years ago you made, and when this city was one-third less than it is at present? What is the meaning of all that you have since done, and are still doing, on these important matters? What, but that the present parishes are too populous and large for the labours of one individual—that the best interests of the people are suffering—that many are perishing for lack of knowledge? And can you with consistency declare, that the duties of that parish, which is the largest but one in this city, are not sufficient to occupy the time and talents of its own minister—that a person filling another office, occupied with other objects and other duties, can accomplish those fully and adequately, which other ministers are unable to do by the entire dedication of their lives? Or, is the High Church parish to be considered as an exception; or are you to treat its people as step-children, for whose interests you take not an equal concern? If the half of the attention and labours of a minister, are sufficient for a parish of about 9000 people, speak not any longer of new churches, and parishes, and chapels—burden not the community with new erections and new endowments—each minister is

already more than sufficient for all the duties of his parish, however numerous—much less attention than he can give, is adequate for the purpose—he can even undertake other offices, and engage in other employments—and though the law has said, that every parish should have its own pastor, a part only of his labours is enough for the city of Glasgow."

On the subject of the Principality of Glasgow College, and its connexion with the business of the theological faculty, the following facts deserve the most serious regard :—

" Are the duties incumbent on the Principal by his office, as first Professor of divinity, of no importance to the college, and to this church? Let us attend to the number and state of theological students in this country; let us consider how important it is both to the spiritual and temporal interests of the nation, that this part of professional education be properly conducted, and then ask ourselves, if the duties appointed to the principal by the constitution of the college, can be spared—or if one professor of divinity can suffice for such an objeet—or if, when such additional means are within our power, they should not be employed? Let us consider only the years of attendance, so properly required of the candidates for the sacred ministry, by the Church of Scotland; and the different ages, and degrees of progress of knowledge and attainments, which must exist among them; and then say, if the same lectures, and modes, and

kinds of instruction, are suited to students in such different circumstances? Such a plan is not only absurd, but, in many instances, it is ruinous. And is it of no importance, that time and patient attention be employed in daily examinations of these different classes of students, on the subjects of instruction and the objects of their studies? Is it of no importance that exercises of various kinds, suited to their progress and the design of their professional education, be appointed and directed? Is the communication of knowledge all that is necessary in a teacher? Are there no habits to be formed; no fitness of character and spirit; no right direction of talent, facility, and excellence in execution, to be aimed after? Can even knowledge be attained without you employ the means to insure attention, and thought, and enquiry? And is the personal acquaintance of the teacher with his students, his private advice and directions, his friendly and kind, yet constant and vigilant superintendence, of no importance? To these, add only the laborious and exhausting duty of hearing and criticising the public discourses appointed by the Church, extending often to above two hundred in the course of a single session; and then let us determine, if any plan of instruction, which deserves the name, or is in any degree commensurate with the objects of an education for the sacred ministry, can be carried on fully and effectually by one individual.

"Here, then, I ask, if all these duties, which

are so important to the university, the church, and the country, can be adequately performed, should the Principal be also engaged in the duties of minister of the High Church of Glasgow? Can he even, in such circumstances, give a simple attendance, with the professors and students, on divine worship, as enjoined by the statutes of the college? Can he even have time, spirits, or inclination, I do not say for the more laborious pursuits of literature and science, but for the more ordinary acquisitions of learning? The advantages of his situation must be in a great degree lost; and the interests of learning and of good education, as well as religion, must, in various ways, suffer injury."

The argument from supposed opposition to the crown's presentee, is thus admirably disposed of:—

"What body of men do not state their disagreement with the measures of government, when they think their interests are endangered? What individual, however mean, is not entitled, without fear, to express his sentiments—and when these sentiments are expressed with candour, is considered as an enemy? But we are not private individuals, meeting as members of a self-constituted society—we meet as men sustaining a public character, to discharge a public duty—we meet as judges, in a court established by law, and bound, by the most solemn obligations, to give our opinions truly, and according to our judgments. What would we think of judges in other courts, who should allow the fear of men in power to actuate

their decisions? And shall we be under the influence of such fears—the presbytery of Glasgow—descended from forefathers of such lofty and unbending integrity—of Glasgow, surrounded by the tombs of martyrs, who died rather than violate their conscience; from whose graves arose a voice, as from the regions of the dead, which sounded even through the heart of England, made the Popish and pensioned tyrant fly with terror from his throne, and led to that great revolution, by which our rights, and liberties, and religion, were secured? But we live in happier times, and need fear not even displeasure for expressing the sentiments which we feel. Long blessed with a venerable King who loved his subjects, and, amidst surrounding impiety, cherished among his people the great interests of religion and virtue—we now live under a monarch, who not only knows his people's rights, but, from the graciousness of his disposition, takes pleasure to hear and to gratify their wishes. Nor will he, or his servants, ever expect any thing from the courts of the Church of Scotland, but to discharge the duties assigned them, with the faithfulness and spirit becoming the characters which they sustain."

One quotation more I shall give. In the assembly of 1826, the Lord President (Hope) had stoutly maintained, that the *prevention* of an union in towns betwixt a pastoral charge and a professorial chair, was beyond the powers of the church as an ecclesiastical and established body.

To this strange doctrine, Dr. Macgill made a most able and successful reply. We quote the following as a specimen :—

" With all the respect which I truly feel for the distinguished member who has last addressed us, nothing, I must acknowledge, has more surprised me than the doctrine, which I never expected to hear maintained in this Assembly, that the Church of Scotland has not the power to declare what shall be the qualifications of its own ministers. The powers of this church, he maintained, were founded only upon acts of Parliament; these fixed the qualifications of ministers, and we had no power but to administer them; and on Parliament depended the exercise of that power which from Parliament we received. This, Sir, is indeed a sweeping doctrine; but, happily for us, it is as untrue as it is dangerous. Our right to determine the qualifications of our ministers flows not from acts of Parliament. (*Hear, hear.*) I have no objection to the call, but I hope the honourable gentlemen will hear without prejudice, especially as I have nothing to gain by this free delivery of my sentiments, except it be 'that peace of mind which passeth all understanding.' I maintain then the power and right of the Church of Scotland, in direct opposition to the opinions so strongly expressed, to determine the qualifications of its ministers;—that their rights in this matter did not originate with Parliament;—that Parliament left this right entire and untouched to the courts of this church; nay, that

of this right it is not in the power of the Parliament to deprive them. The reformation of this country was accomplished by great and enlightened men, instructing all classes in the truths of the gospel, and in opposition to the power and prejudices of its rulers. It emanated not as in England from the will and the power of an arbitrary monarch, fixing its doctrines, its government, and its worship, and appointing its canons and its statutes by his own authority. The religion of Scotland was previously embraced by the people on the authority of the *word of God*, *before it* was sanctioned by parliament. And thus previously fixed, it was adopted by parliament as the religion of the nation, received on authority superior to man. Now, of this system, acknowledged and submitted to by parliament, the right of the church to judge of the qualifications of its ministers formed an essential part; and with that wisdom which distinguished the first period of the reformation, parliament, so far from interfering with a business of which they could not be the most competent judges, ratified that right, and gave to the church all the advantage which could arise from its *temporal* authority. For this purpose, I call your attention to that first and fundamental declaration of parliament, by which our church was recognised as the established religion of Scotland; and more especially to the celebrated act of 1567. By this act all the acts against Popery, and in favour of the Protestant religion, were ratified; and it was

farther ordained, that 'the examination and admission of ministers within this realm be only in the power of the Kirk now openly and publickly professed within the same; the presentation of lawit patronages always reserved to their lawful patrons, the patrons presenting ane qualifyed person within six months, otherways the Kirk to have power to dispone the same to a qualifyed person. Provided that if the patron present ane qualifyed person according to his understanding, and the Commission of the Kirk refuses to receive and admit the person presented by the patron, it shall be lawful to appeal to the General Assembly of the haill realm by whom the cause beand *decyded, sall tak end,* as they *decern and declair.*'

"This power of determining on the qualifications and fitness of ministers, inherent in the reformed Church of Scotland, and acknowledged and ratified by parliament as a part of the established religion, has been maintained and exercised in every period of our church to the present day. What have been the proceedings of every Assembly but the exercise and application of this right? To confine our powers to the mere exercise of administering what parliament had determined, would be to take away our legislative functions. We could not in this case have settled even the qualifications of education; nor have required either the knowledge of philosophy or of languages. The most unqualified persons might have filled our churches. With all my respect for parliament, I must observe

also, that this is not its proper business; nor is it a court adapted for such a purpose. And either this must have been left to the absolute dictates of the sovereign, as in England; or have been the object of laws regularly made by courts composed of ecclesiastical persons of various orders, well adapted to such objects, and wisely directing their power, like those of our civil constitution, to the wants and varying circumstances of the nation. The powers and rights of the Church of Scotland were again acknowledged and ratified by parliament in 1592; and every preceding act which interfered with them was repealed. Agreeably to the desire expressed by the declaration of rights at the *revolution*, the first parliament after that great event, ratified and confirmed the Presbyterian Church government and discipline, and the former acts in its favour. In this act, also, the Confession of Faith was embodied and ratified, and consequently the powers maintained by it, respecting the Assemblies of the church, were acknowledged and confirmed. Now, respecting synods and councils on the point under consideration, it is declared that 'it belongeth to synods and councils to set down rules and directions for the better ordering of the worship of God, and government of his church, as well as to receive complaints of mal-administration, and authoritatively to determine the same; which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission.' Finally, by the *treaty* of *union*

of Scotland with England, it is declared, 'that the Presbyterian Church government and discipline shall remain and continue *unalterable:* And that the said Presbyterian government shall be the *only government* of the church within the kingdom of Scotland.' The sovereign is farther enjoined to swear 'to maintain the *government*, worship, discipline, rights and privileges of this church.' And this is declared to be a *fundamental* and *essential* condition of the treaty of union. The constitution of our church, with all its rights and privileges as then enjoyed, even those which are of a temporal kind, and rising out of the nature of an establishment by law, is thus declared to be among those fundamental principles which cannot be altered even by parliament. These rights are essential to the best interests of the people of this country, and I trust will ever be preserved sacred. In less happy times, and under rulers of a different character from those under whom we have the happiness to live, our privileges have been attempted to be wrested from us by the violence of despotic power: And even venal parliaments have been seen laying at the foot of a faithless and arbitrary prince, not only the religious but the civil rights of their country. In such times the people of Scotland will not soon forget how much they owed to the enlightened and independent spirit of their ministers, when, even in the neighbourhood of this spot where we are assembled, being refused the liberty of being heard on the question of their

rights, they, at the cross of Edinburgh, with their lives in their hands, proclaimed their wrongs, and protested in the face of heaven against the base surrender of the religious and civil liberties of their country. The servility and violence of such times we have no reason to dread; but on the point of principle and in argument, I hesitate not to maintain, that the constitution and privileges of the Church of Scotland are fundamental principles which cannot be destroyed but by the breaking up of the general frame of our government, or by an act of despotic and lawless oppression. (*Hear, hear.*)"

Dr. Cook, in his address, had maintained, previously to the Lord President's speech, that the church had not the power of controul over any man who held the office of professor of theology, unless he held also the charge of a parish. The church may scowl, but it cannot touch him. "Comfortable doctrine!" exclaimed Dr. Macgill, "Comfortable doctrine certainly, to this venerable assembly! what betwixt the Reverend Doctor and the Right Honourable Judge, there will be no longer much ground to complain of the power of the Church of Scotland. Stripped of her rights and her honours, she will lie like a rotten and cast-away hulk upon the sand; instead of the noble vessel which rode her course through the storm, the pride of her own country, and the admiration of surrounding nations."*

* To those who have access to such documents as the following,

I would recommend the careful study of the plurality question, as one that goes deep into constitutional law, and the best interests of our ecclesiastical establishments. Report of Presbytery of Glasgow, and Synod of Glasgow and Ayr, published by M'Phun, 1823. —Dr. Chalmers' Speech at Synod, with Preface by Dr. Macgill, 1823.—Reports of Debates in Assembly 1825, 1826, by Lindsay & Co. Edinburgh.—Burns on Plurality of office in the Church of Scotland, 1834, Collins,—and various articles in the Edinburgh Christian Instructor for 1824–25–26. The subject has lain dormant since the last of these periods, in so far as church courts are concerned; but the voice of the public is understood to be in accordance with what has hitherto been the verdict of a *minority* of the General Assembly. If Presbyteries shall make prompt returns to the Plurality Overture of 1842, all such abuses will, we doubt not, be quickly swept away.

CHAPTER VI.

PUBLIC INTERESTS OF THE CHURCH OF SCOTLAND.

Dr. Macgill, though not an out-and-out anti-patronage man, held very strong views as to the necessity of a most essential change on the existing law of patronage in Scotland. He always held it to be "an irrational thing, and very hard upon the people of Scotland," "that an individual who may be deficient in principles, knowledge, and morals, should dictate to the worthy and respectable people of Scotland whom they should receive as their minister. The hardship is greater," said he, "because a patron may be of any religion, except the Roman Catholic, nay, directly hostile to the principles of the people over whom he appoints a minister. The evil is further increased by this, that the patronage which was originally a trust for the good of the people, may be bought by any individual wholly unconnected with the parish, who may have no privilege nor interest in it whatever." He adds with great energy, (addressing the Committee of the House of Commons, before whom he appeared as a witness) "I would entreat and implore the gentlemen who now hear me, to use their powerful efforts to remove this *dreadful stigma* from the Church and people of Scotland, and

let them no longer be exposed to the shame of having their ministers dictated to them by persons who have no common feeling or interest with them; who may even wish to overturn their church; nay, even to destroy religion, or at least to diminish its influence.* By the excellent laws of our Church," he says afterwards, "simony is severely punished; but, is it not evident how easy it is under such a system to do what is the same thing, so far as the public interest is concerned, under a different form? It is in vain to talk about simony if a man can buy a patronage, and put in his friend, and then he sells it again at a low price. There is no choice whatever in the selection of a man when he is appointed by a friend who has bought the patronage with the view to provide for him.†"

On the question of the power of the Church to judge and decide on the qualifications of presentees, his views appear to have been remarkably judicious. Presentees must in one sense be "qualified." They must be licensed by the Church, and no objections found by the Presbytery, to their life, doctrine, and knowledge. But beyond these technical qualifications there are many things which seem essential to the fitness and suitableness of a minister, which do not come at all within their range. A man may be a respectable preacher in general, while he may not be fitly qualified for a particular charge. He may be sound, and ortho-

* Patronage Report, pp. 298, 299. † Patronage Report, p. 305.

dox, and learned, and personally pious, and yet his manners may be uncouth; his mode of delivery dry and revolting; and his whole composition such as to render it extremely reasonable, that a congregation of pious and intelligent persons, looking to the edification of themselves and their families more than the mere benefit of this man, should bid him away from them. "If," says Dr. Macgill, "the Church exercised the power of controul over the appointments of patrons uniformly and steadily, it would be a very great controul; but, in the first place, the General Assembly who have the final decision, meet by representation; and unless there was an alteration of the law, I do not think that the decisions would be uniform. Besides this, there is a part of the act 1592, which gives to the patron the power of retaining the stipend in certain cases. Now it is a disputed point whether or not those qualifications of a minor order, not minor in reality, but for the sake of describing them, that we hold to be necessary, may not be considered by the patron as necessary qualifications; and were he to bring the question before a civil court, and that court entertain the same opinion, they might give authority to the patron to retain the stipend."* What Dr. Macgill anticipated in the spring of 1834, was soon after realized in the case of Auchterarder; and the principal effect of that decision is, to deprive the Church of her temporalities in any

* Patronage Report, p. 299.

case in which a settlement is refused on other grounds than those of disqualification on technical grounds merely. Looking calmly at the operation of such a state of matters on the general scale, we must say, that the result must necessarily be a disruption of the ties which connect Church and State together. Such a result does not take place instanter; but a principle is evolved, the continued operation of which must sooner or later terminate in such an issue. Dr. Macgill saw this clearly, and he did not find any effectual remedy either in the negative of a veto, or in the positive of a call. As a member of the Presbytery of Glasgow, therefore, and afterwards as one of the witnesses before the Committee of the House of Commons on Patronage, he proposed a plan of his own, which may be viewed as an improved edition of the act 1690. He proposes the abolition of the act of Queen Anne restoring patronage, and suggests a scheme of parochial election, calculated, as he thought, to avoid the opposite extremes of unrestricted patronage and unlimited popular election. Let every parish be considered as represented by three bodies; the Heritors, but exclusive of mere feuars; the Elders; and the male Communicants of a certain standing. Let each of these bodies meet separately, and choose, say three delegates each, to form together a committee of *nine*, with whom may be entrusted the initiative or nomination of the pastor. Let the person who has the majority of votes be proposed to the people at

large; and let all disputes that may arise on the subject of a concurrence on their part be settled by the Church courts.

Among Dr. Macgill's MSS. I find the following statement of his views on patronage in 1834 :—

"1. If by the constitution and standards of our church are understood our two books of discipline, and the opinions and wishes of the assemblies of the presbyterian church for the first 200 years; I conceive, that our constitution and standards were directly opposed to the intrusion of ministers, contrary to the will of the congregation.

"2. I conceive that the statute of 1712 loudly demands, both from its own nature and the state of the country, a great alteration, or modification, *if retained.* Nothing, I conceive, can be more repugnant to the rights and feelings of the people. Patronage is, by the present law, much worse than in early times. It was at first a reward for the building and endowment of churches; it is now a matter of ordinary barter. The patron may not have an inch of ground in the parish, nor bear any of its burdens; he may have no interest in its welfare; he may buy it for his friend, and sell it again after he has given the presentation; the law affords no security for fitness, much less excellence, in the presentee. The patron also may be an unprincipled profligate—no qualification of character or of principle is required; and independently of religious considerations, I cannot conceive any thing more galling to the proprietors and inhabi-

tants of a parish, than to have a minister forced on them by a stranger who has no connexion with them, but who has a son to provide for, and seeks for nothing but his family convenience or political aggrandizement.

"3. The system in 1649, in my opinion, would not at all suit the present time. It would satisfy neither the proprietors of land, who are the permanent inhabitants and better educated class of the parish—nor the heads of families; to place the election of the minister in the session. I think it right that elders should have a share, but to give to them in the first instance the whole nomination, would be to give to them more than they ought to receive, and would excite through most parts of the country great dissatisfaction.

"4. Were the heritors of the parish, members of the church of Scotland, in the proper acceptation; and the elders, men who had been for a time tried and respectable persons, I think the act 1690, would be on the whole a salutary enactment. But in my opinion, it would be better and more gratifying to the country to give to heads of families who had seats in the church, were communicants, and had resided four or five years in the parish, and not mere temporary inhabitants, some share also in the nomination. These different bodies I conceive, however, must not be amalgamated in one body, which would give the whole power to the working classes, but should be counted by their orders; and in my opinion, should make

their choice through delegates. On these principles, I think, the amendments suggested by the presbytery of Glasgow deserve serious consideration.

"5. I doubt very much the wisdom of leaving the plan entirely to the assemblies of the church. Had this been the commencement of the reformation, such a reference to the church would have been probably the best: But when I think, that though there has been a great change in our clergymen during the last 30 years—yet that the great body have been trained under an adverse system,—I should fear that great delay and many obstructions would follow. The business would be referred to a committee, to report after a long period; perhaps referred to presbyteries to report. In the meantime, the country is kept in a state of suspense and excitement; many speculations afloat, and plans proposed; and at last the whole ends in some improvement probably, but inadequate to public expectation, and greater discontent ensues than was before; nay, what would have been accepted as a boon, is rejected with indignation. But while I am doubtful in this, I must add that this reasoning proceeds on the supposition that parliament was willing to make the necessary change. If they are averse to do any thing, then a reference to the church, by securing something, might perhaps be preferable.

"6. Any acknowledgement of the necessity of a call, so as to check the arbitrary and reckless use of patronage, would be an improvement. But I do

not think the motion of Dr. Chalmers a good remedy for the evil. 1st, It is not the best kind of call. It requires a negative consent of the communicants. If this negative consent be mere silence or acquiescence, it is consistent with the greatest disapprobation. The people are indifferent about the whole matter—despairing of a remedy—or they find their remedy in deserting the church, and going where they meet with more attention. If, on the other hand, this consent is positively refused, and a real veto is offered; then, in my opinion, the power is given to the labouring classes, which is not the way to get the most able, efficient, and pious clergymen; would displease the more permanent and better educated classes; lower the standard, in a short time, of clerical qualifications; take away all interest in our church among the higher orders; and lead them to leave it, and form chapels for themselves. Such a kind of call is new in our church. In former times the call was signed in three separate columns; elders, heritors, heads of families concurring. The plan which will best support the interests of our church —secure an efficient clergy, acceptable, and respected by all classes of the community—is that which will secure talent and learning and spirituality of mind, united with those popular habits and talents which will enable the minister to address with simplicity, yet deep impression, every class of men; lead him to delight in visiting the dwellings of the poor, while he ably maintains the cause

of the gospel, and meets with the respect due to his office among men of the highest order. The fear which is felt by many excellent men against the rescinding of the law of patronage, is because they have associated with its abolition popular election; which, at least in the manufacturing districts, would be fatal not only to learning and talent, but to all serious religion in the church.

"7. Every person should be admitted to be a communicant who feels his lost condition, his need of a Saviour, and is willing to receive him as he is offered in the gospel; though his mind should be weak, and his attainments small. He is not to be excluded though his station or circumstances have kept him as a babe in Christ. The qualifications which may allow him to be admitted to communion, may not fit him to be a good judge in the selection of a minister. Nor would it be wise to give the power to one class of the community, even if it were generally the best qualified. Each class have their prejudices, and their peculiar taste, which require to be counteracted; and each have also their good predilections, which ought to be infused into the spirit of the electors.

"8. The link between the church and the state, I conceive, is best maintained by giving to property such an influence as would secure to the church the willing and affectionate support of the stable and permanent inhabitants of the country. But if you discard all attention to property, and

give to proprietors no interest in the church; still more, if you disgust them, by introducing an illiterate and low order of men, who accommodate their manners and preaching to a low and vitiated taste, I apprehend the connexion betwixt the church and state would very soon be dissolved, and the heritors of parishes and the wealthier orders of the community, would very soon fall upon plans to disencumber themselves of a body of men whom they regard with distaste, perhaps with contempt.

"9. I conceive that the great body of the people, and of the middle classes, have been in every period averse to patronage. The upper classes, for these last 80 years, have generally supported patronage; but I think they did so, not because they had any liking to the plan, but because they disliked and dreaded the effects of popular election. They always confounded the abolition of the one, with the establishment of the other. In regard to the clergy, the moderate party have always, so far as my knowledge extends, supported patronage; and from long disputes and party differences, have seemed to act on it, not only as the law, but as the best; though I think they felt in this way very much from their dread of popular election, sharpened by the experience which they often had, of the desertion of their people to popular teachers. I believe also, that the same cause operates on the minds of many excellent men of the popular side of the church, who, from a fear of too great a change, would be satisfied with the improvement of a call.

"10. I have no doubt that the act of patronage has been detrimental to the interests of the church. It has alienated great bodies of men, and is continuing to do so, even though it is exercised with much more attention to the wishes and feelings of the congregation. It has also affected, and necessarily must continue to affect, the intrinsic character of the clergy. Men will naturally direct their minds to the attainment of those qualifications which are to aid their success in future life. If these are different from the great requisites of their order, the effect must be to deteriorate their character, and to take away, or at least greatly to lessen, their zeal for excellence. The whole order will at length be tainted; and this will affect their conduct also in licensing, examining, ordaining—their habits, preaching, discipline, and general discharge of their duties. It must even affect their views and feelings respecting different orders of the people; lead to flattery of the great, and forgetfulness, perhaps disregard, of the poor. I do not say all this must necessarily take place, because much may be counteracted by our admirable institutions, and by the general habits of the nation. But I think such is the natural effect of the law, and such has often in many parts of Scotland been its effects to a very great degree."

Since the above was written, the Church has made a great advance on the side of sound principles; and such a mixed plan as that of Dr. Mac-

gill is in one view less likely to be approved now than in 1834. The popular election of elders, as to a very great extent secured by the overture on that subject which has in May last become the standing law of the Church, may be considered as merging two of the parochial bodies in one; and moreover, as giving them thus a preponderating influence. On the other hand, the progress of opinion and the critical circumstances in which the Church is placed, seem to me to render it very likely that a plan somewhat resembling that of the amiable and excellent Professor may after all be adopted and legalized. The ineptitude of a mere veto, or of the *negation of a call*, is beginning to be strongly felt; and the people of Scotland are less likely to be satisfied with it now than formerly, even though it were made substantially effective. On the other hand, the direct universal suffrage of those in communion with the congregation, seems to have so many opponents, even from among the class of popular and evangelical men—to say nothing of the aristocracy—as to render its speedy adoption extremely improbable. In these circumstances, a modified plan, embracing the *principles* of Dr. Macgill's, may very possibly be agreed upon. The basis of *any* plan of the kind must clearly be, the adoption of two preliminaries:—First, the abrogation of the act of Queen Anne; and secondly, the legal guarantee to the people of the Church of Scotland of a fixed, well-defined, and effective status in the election of those pastors

who shall be set over them in the Lord. If these preliminaries are granted, there will be no great difficulty in settling the details.

In 1782, Dr. Hardie, afterwards the distinguished professor of Ecclesiastical History at Edinburgh, and minister of the High Church, published his "Principles of Moderation," addressed to the ministers of the popular interest. In that work he proposed a plan for the settlement of ministers, on the principle of joint delegation from all the parties interested. Nearly about the same time, a scheme of settlement was put forth on a plan somewhat more popular, by the celebrated pleader at the Scottish bar, Mr. Andrew Crosbie. The principal difference betwixt the two consisted in this; that Dr. Hardie included the patron among the parochial bodies which behoved to be represented; while Mr. Crosbie set him entirely aside. Both schemes, however, agreed in reprobating *exclusive* patronage as vested in one individual, who might or might not be a member of the church; who might or might not be a friend to its essential interests; who might or might not be interested personally in the locality where the appointment was to be made. Dr. Hardie hesitates not to declare at the end of his work, that "either the act of Queen Anne or the Church of Scotland *must go* —they cannot stand together." If he retained the patron at all in his scheme, it was rather from courtesy than any thing else; and his idea was, that by spreading the right of patronage over a

larger surface, the evils of its absolute power would be neutralized. The plan of Mr. Crosbie was much nearer the *beau ideal* of the popular party, and its substantial features have been incorporated in that of Dr. Macgill, as approved in 1834 by the Presbytery of Glasgow, and ordered to be printed in the journals of the House of Commons.

It is much to be regretted that, from her anxiety to retain the patronage act of 1712 inviolate, the Church of Scotland has involved herself in difficulties, from which her somewhat tardy decision in 1842 will extricate her slowly. With the rise of popular opinion in the state and in the church, it was manifest ten years ago that *some change* on the law of patronage in Scotland had become absolutely necessary. The most determined adherents of the popular interest, usually called the ultra or high party, saw from the very outset that an essential change on the law itself was the only legal means by which a larger measure of popular influence might be infused into the system of parochial elections; and they have never wavered, from that period to the present, in asserting and enforcing abolition principles. Eminent lawyers on the Whig interest, including Lords Moncreiff, Jeffrey, and Cockburn, who were understood to speak the sentiments of the existing government, fully sympathized with the views of all the sections of the popular party in regard to the absolute necessity of a change; but they were of opinion that it would be more desirable not to disturb the existing law,

and rather to gain the common object by ecclesiastical than by legislative means. Accordingly the idea of a veto on the part of the people was suggested by them, and acted on by the church, as a moderate expedient which would save patronage, and at the same time prevent intrusion into parishes contrary to the will of the people. The result has been exactly what has ever been realised in similar cases of concession, in which expediency has carried it over principle. Had the claims of the people to a voice in the settlement of ministers been at once asserted, and the constitutional right of "call" been practically acted on, it is questionable whether any appeal from the Assembly to the Court of Session would have been competent in itself, or in any instance resorted to by a patron. It had been the immemorial usage of the church to insist on a "call" from the people as essential to the pastoral relation; and not a few instances are on record of the General Assembly refusing to induct, simply because the presentee had "no call." In these instances, no doubt, the patrons had acquiesced; and *that* will be held good in law as well as in fact which remains unquestioned. What might have been the issue of a civil action in any one of the cases alluded to, it is perhaps difficult to say. The regret perhaps is, that the matter remained so long untried; and that a majority in the General Assembly did for so long a period shrink from the trial by a sinful recumbency. The right of the church courts to set aside a presentee as "unqual-

ified," has never been so much as questioned; neither has it been questioned *in fact* that she may so act without assigning "reasons" for her verdict. But cases had often occurred where the assembly felt no little difficulty in settling a minister in a parish, on the ground of an almost total opposition on the part of the people, while at the same time they did not venture to set him aside as "an unqualified man." When such instances occurred, recourse was often had to negociation with the patron to *withdraw* his presentee; or the civil power was invoked to thrust in the obnoxious intrant. The plan in both cases led to much delay in the settlement of parishes, and to much heart-burning; and not a little disaffection to the church courts; the effects of which are manifest at the present day. It became the duty of the popular party to bring the case to a speedy settlement, by a bold determination to act on constitutional principles as a Church of Christ, and at all hazards; while they lifted up a decided protest, as in former days, against the "grievance" of patronage, as an illegal and dishonourable breach of national faith. I do not see what should have prevented the assembly from rejecting such men as Young, Edwards, and Clark, as "unqualified presentees," seeing they wanted that qualification which the church has herself in all ages declared to be essential to the contract betwixt minister and people,—the consent of the latter. The church courts unquestionably have always had the right, and it is their duty, to see

that the will of the people is freely and fairly expressed, and that it has not been overborne by faction or "causeless prejudice." This attribute belongs to the church rulers under any system of election; yea, it is an inherent principle of scriptural Presbyterianism. But does not the existence of such a privilege only demonstrate more clearly the absolute need of a specific law by which the rights of the christian people in the election of their pastors shall be guaranteed at once against the over-bearing power of a patron on the one hand, and the possible exercise of ecclesiastical tyranny on the other?

Had the church gone into court on the simple question of "the call," she would have stood on something like constitutional principle and consuetudinary law. That the issue, in the highest court of review at least, would in the end have been substantially different, I cannot venture to say; but assuredly the church of Scotland would have stood in a less vulnerable position; and the necessity of a change in the law of patronage, in place of being thrown in the back ground by all the contending parties, would have been matter of conclusive demonstration. The unfortunate error of the majority of the church has been this; that taking up the revolution and union settlement as their basis, and yet neglecting, or at least delaying to protest against the infraction of it by the act of 1712, they necessarily bound themselves to adhere to the one as limited and explained by the other. On

the exact import of the patronage law indeed, or rather on the precise limits of the power of the church courts acting under it, there has been all along a difference of opinion among the parties in the church; but unfortunately on a point more important even than this, there was an unhappy agreement. Both the majority and minority of the assembly seemed to think that the change effected in 1690, and ratified in 1707, was merely a transfer of the right of patronage from the united body of heritors and elders, to a single patron; *leaving the rights of the people exactly as before*; and the General Assembly acting on this principle, proceeded to settle more specifically than before the nature and extent of those rights, by what is called "the veto act." Now, here is the error committed. The act 1690, gave to the people no absolute right of a negative, on the nomination of the supposed patrons; it gave them the right merely of "giving in reasons" for opposing the nomination, and these reasons to be judged of by the church courts. If the interpretation of the law is just in regard to the point of transfer, it assuredly is just also as to the place assigned to the people; and the church having homologated the one, are shut up to homologate the other; but what does this issue in, save the adoption of Dr. Cook's motion of 1833, or Lord Aberdeen's Bill of 1839?

The main point in the whole question turns on the "giving in of reasons." The moment you grant this, the rights of the people are sacrificed.

The reasons may be as many or as few as you please; they may affect character or status, or acceptability, or any thing; but whatever they are, or in whatever spirit urged, they must be considered by the courts of the church, judged of by them, and the judgment recorded. It is of no consequence whether in such a case the courts shall act "judicially," or by special *liberum arbitrium;* for in both cases they must pronounce a deliberate judgment; and such a judgment as substantially amounts to a substitution of the "will" of the church courts in room of the "will" of the people. This appears to be a clear contravention of the principle for which the church has already contended, namely, that no minister shall be "intruded upon a congregation contrary to their will;" a principle sufficiently clear in itself, but mystified by prejudice and by selfishness; a principle, nevertheless, which cannot be guaranteed, except on the ridiculous assumption that whatever may be thought of the "reasons," or of the character of their holders, the church courts must always determine in favour of the "will of the congregation."

That the legislature of Great Britain will in no circumstances grant to the people of Scotland an absolute *veto without reasons*, may be safely taken for granted; and it may be also taken for granted that the church courts in judging of, and recording these reasons, will never be permitted to act altogether independently of civil controul. If the legislature shall think of proposing to the General

Assembly any measure which shall save the independence of the church in this matter, we may take it for granted that it will be such a measure as the General Assembly either cannot or dare not act upon. I can conceive nothing more fatal to the usefulness and respectability of the Church of Scotland, than the proposal to throw the responsibility of all cases of intrusion on her courts. In one class of decisions, popular odium would load them with execrations; and in another class, the power of the aristocracy would prove a something too fierce and revolting for the ordinary average of principle to brave. The decisions would be of a most conflicting character, and tergiversation, and time-serving would lower the respectability and usefulness of our most hallowed national institution.

Considerations of this kind ought long ago to have dictated the path of duty. Dr. Macgill was one of the few leading men in the Church, who contended for an alteration of the law; and Dr. M'Crie, on principles more decidedly popular, told the Church her duty, in a pamphlet published in spring 1833. The Church disregarded the warning voice, and asserted her independence, while she clung to the act 1712, and tried to modify it by the veto. Vain thought! The Church *ought* to be the freest society on earth; but it is *impossible* that she can be truly free, so long as the initial appointment of her ministers is vested in a foreign power, over which she has no controul;

and so long as her pastors must ask admittance into her parishes, and the people must submit to receive them, at the hands of persons who may not only be aliens to the Church, but her avowed enemies, infidels, or profligates. To contend that patronage is *essential* to the establishment, and that the members of the Church must for ever submit to be deprived of the privilege of electing their own pastors—a privilege which the smallest sect in the country enjoys, and would on no account renounce—is the sorest stroke that has yet been inflicted on establishments. To rob the Church of her spiritual privileges, may convert her into a political machine to serve the purposes of state-empirics, but can never (and now less than ever,) render her an effective instrument in promoting the public good. So early as 1717, Robert Wodrow the historian, whom no one will characterise as an "ultra," thus described the operations of Patronage in a letter addressed to Col. Erskine of Carnock, one of the representatives from Scotland to the British Parliament.*

"We at this day find too many of the ruinous consequents of the re-establishment of this power among [us], notwithstanding of any struggle we have with it; and in other protestant churches, where this power is acclaimed, we see them yet

* The letter is preserved in the MS. Wodrow correspondence in the Advocate's Library, but it has been printed as an Appendix to the "Vindication of the Church of Scotland," by the Associate Synod, 1834. The whole is well deserving perusal of.

more plainly.—As to the ministry brought in to a church by this power of patrons, they must be dependent, and servile, and consequently corrupt and despised; than which a church can not have a greater plague.

" Besides the sinful nature and consequences of the present power of patrons, its a most unreasonable and unaccountable power. Which of the patrons are capable to pitch on a minister for themselves, far less for some hundreds of souls? It hath been an uncontraverted maxim till now, 'quod ad omnes pertinet ab omnibus tractari debit;' but the very constitution of patrons clashes with this. This power of patrons is directly contrary to the rights of Christians, as well as more calculated—indeed very much—for the scheme of popery, where ignorance was the mother of their devotion; but its every contrary to the priviledges of Protestants and Christians, who must judge for them [selves] and see with their own eyes, and hold by the scripture rule of looking out for themselves [such] as are fit, and to whom in faith and knowledge they can chearfully commit themselves. This hath been fully made out by such as have handled this subject.

" And if the persons now vested with the power of presenting were capable to be dealt with, under the byasse of a selfish secular pretended interest, I would add that their power of presenting is hazardous to patrons themselves. I wish they would all weigh what that credit to our country, the late

bishop of Sarum, has said upon this subject in his address to patrons. Its certainly a prodigious trust, and a frightfull risk for them to take on them, to make a choice of a pastor for many hundreds or thousands of souls, and a thing of far deeper consequence than they at first are aware of. I heartily wish they would allow themselves to think upon the importance of such a matter, if they believe the first principles of the oracles of God, and look not on religion as a jest, and the gospel as a well contrived fable. All souls are God's, and all are under an equality and level as to spiritual things; a mean cottar hath as much of a priviledge, by the Christian constitution and right reason, to have a spiritual guide in matters of salvation, and to be satisfied with relation to him, as those who now make much greater figure. All are levelled at death, and all will be equally dealt with as to their eternall concerns, and it was what our Lord desired to be remarked to John, as peculiar to the gospel dispensation, that the poor were to be evangelized; There is no doubt all civil regard and respect is owing to such whom God by his providence hath distinguished, and all due deference is to be shewn to their superior character in knowledge and other abilities, and no needless opposition is to be made them because they are distinguished by providence; as the manner of some ignorant country people is."

In another letter to the same correspondent, Mr. Wodrow says: 'I do not see that any smoothings in this affair will do. Restricting of patrons,

(if the people be forfaulted of their just right) or oblidging them to take the consent of presbyteries, before they present a minister already fixed to a congregation, *will but line the yoak, and make it sitt closer to our necks, and perpetuate it upon us and posterity.*'

It is our duty to learn wisdom from the past. The struggle now resembles that in covenanting times; and the resemblance may be traced both in regard to the principles and parties. The experience of those times ought not to be lost upon us.

In 1660 there were *three* parties in the Church as there are now. There were the Moderates, properly so called, whose "habitat" *then*, as *now*, was mainly the district of Strathbogie, where they were so strongly entrenched that neither Henderson with the covenant, nor Montrose (*then* a fierce covenanter) with the sword, could venture to cope with Huntly and his men. There were the Moderate Evangelicals, whose leader was Principal Baillie, embracing a large proportion of the learned and pious clergy of the land, forming the *juste milieu* of the day, and, as now, somewhat deficient in perspicacity and firmness. There was the party of *protestors*, headed by such men as James Guthrie the martyr, Samuel Rutherford, and George Gillespie. *These last* were the true blue Presbyterians of the time, and to their ranks belong the noble band of confessors and martyrs. Now, who made the stand for the independence and purity of the Church of Scotland in 1650 and

1661? At the first of these periods, the *juste milieu* party sent over Baillie, and others, for Charles II., accepted his sham promises, crowned him at Scone, and admitted the malignants into office; while the bolder party *protested* against such hurried movements, and foretold what soon, alas! was realised in melancholy experience. At the *second* period, Robert Douglas, the leader of the *juste milieu*, *urged on Monk* to bring back the King, yea, was "the first" (Wodrow tells us, vol. i. p. 59,) "who ventured to propose the King's restoration to General Monk, and *that* very early, travelling *incognito* for this end;" while the party whom he represented sent up Sharp the traitor to negotiate with Charles at London. The bolder party kept aloof; and, when engaged in drawing up a moderate but firm and constitutional appeal to the rising powers for the rights of the Church of Scotland, were laid hold of and committed to prison; Baillie and the Moderate Evangelicals looking on with a sort of suppressed satisfaction. The issue we all know; and even Baillie himself acknowledges that the "*goodness* of the king himself was the only hope they had of getting anything to go right." (Letters, vol. ii. p. 447.) The well-meaning men were deluded. They thought that the disposition of the old tiger was changed; and *very soon* the *juste milieu* party were forced to acknowledge that Guthrie, Rutherford, Trail, and the rest, whom they were in the habit of reviling for their violence, had seen farther than they did.

It is curious to see that the *very same objections* which are made *now* to the supporters of a Whig Government were made *then* to the protestors. They were supposed to lean rather too much to republicanism, and they were charged with unprincipled latitudinarianism in adhering to such a mongrel party as that which was made up of sectaries of all kinds, and characters of not the most reputable kind. Baillie himself, indeed, tells us that "all who are wise think that our evils would grow yet more if Cromwell were removed" (vol. ii. p. 411); and yet, very soon thereafter, on Cromwell's death, the majority of the Church turned at once to monarchy and "pious Charles," and were main helpers in restoring both, without those conditions which experience might have led them to demand as essential to their safety. There were, nevertheless, plenty of *pledges;* and promises, far fairer than any now in the wind, from a certain direction, were freely given. The fact is, the men were deluded, and they forgot that what is bred in the bone is not so easily removed. This they found to their cost, and the dark days of the persecution which followed are just so many mementos to us to avoid the rock on which our fathers split.

Aristocratic parties cannot be trusted on religion and the Church. Baillie praises Middleton—drunken Middleton—and expects much from his 'moderation and sobritey' (p. 443, vol. ii.) The oath of supremacy is administered—'That the King was supreme governor over all persons *in all*

causes ;' and on a demur by some, a *verbal* explanation, that *civil* causes only were meant, amply satisfied! 'The ministers of Edinburgh,' a bold band *then* as *now*, desired a word to be added—'*civil supreme governor*'—but 'at this,' says Baillie, 'I was very sorry, for I feared it would occasion trouble and a new schism;' 'for,' he adds, 'I took the oath thirty-four years ago, and never scrupled it!' (vol. iv. pp. 450, 451.) Human nature is the same now as then. The men, or rather the party, who within these *very few years*, denounced both the '*extreme gauche*' and the '*juste milieu*,' as democrats, and studiously kept them under, is unchanged, just as Popery is unchanged. 'If it had not been,' says the credulous but simple-hearted Baillie, '*for God's assistance to Mr. Sharp*, Monk was divers times on the point of being circumvened' (vol. ii. p. 439,) 'and yet the services of Douglas and Sharp were but poorly requited.' 'Monk was for us *at the beginning*, firm enough; the Queen and her party were on our side;' but then, he immediately adds, 'The Episcopal men were, sundry of them, as evil as before!' (p. 443.) The lapse of some twelve or fourteen years had made no change. 'I wish all our friends, Scotch and English, have been honest and faithful.' 'I fancy our milder men in the present day, as in those days, will be satisfied with Baillie's explanatory solatium. 'As nothing is perfectly blessed on earth, *some water* was quickly poured in the wine of many.' (p. 443.) But it is true *now* as *then*. 'Many of

our people are hankering after Bishops, *having forgot the evil they have done,*" (p. 447). 'We firmly expected, at his restitution, a comfortable subsistence to ourselves, and all our Presbyterian brethren, in all his dominions, and believe the King's intention was no other; but, *by divine permission*' (vastly good this), '*other counsels* thereafter prevailed, *and now carry all.*' What follows is peculiarly instructive:—'When the King was at Breda, it was said he was not averse from acknowledging Presbytery: nor was the contrary peremptorily resolved till Saturday, at night, in the Cabinet Council at Canterbury. At the beginning it went on softly. Calamy, Baxter, Manton, and Reynolds, *were made chaplains. But at once it altered.* THIS CAME FROM OUR SUPINE NEGLIGENCE AND INADVERTENCE; for the Parliament then, consisting of the deposed members, the city, Monk also, and the army, were for us. Had we petitioned for Presbytery at Breda, it had been, as was thought, granted; but fearing what the least delay of the King's coming over might have produced, *and trusting fully to the King's goodness,* we hasted him over *without any provision for our safety.* At that time it was that Dr. Sheldon, now Bishop of London, and Dr. Morely, did pardon Mr. Sharp, our agent, whom we trusted—who, piece and piece, *in so cunning a way,* has trepanned us, as we have never got so much as to petition either King, Parliament, or Council.' 'His Majesty's letter to us at first, penned by Mr.

Sharp, promised to heal up our Church government, established by law, and to send for Mr. Douglas, and others, to confer about our affairs. The last Mr. Sharp hindered, and *the sense of the first, few of us dreamed of till it came out thereafter.*'"—Letters, vol. ii. p. 459.

In the above observations my single object has been to press upon the majority of the Church of Scotland the absolute necessity of a *popular* measure rather than an *ecclesiastical* one. Guard it as you please, but don't smother it. Give it as a boon to your faithful and long-injured people, and it will be gratefully received. That Parliament will be be more likely to give such a boon, than to sanction an irresponsible power in the Church Courts, may be held as an axiom. That the present government—supposing them to be sincere in holding aristocratic sentiments—will resist every concession to the people, may be also viewed as an axiom. That they will hold out against common sense and reason; against the pressure of liberal men within Parliament and without it; and against the decided declarations of the Church of Scotland, through her General Assembly, is more than one would willingly believe. If, however, the legislature of these lands shall homologate the decisions of the Chancellor in 1839, and the Court of Session since, there will remain nothing for the majority of the Church of Scotland, save to leave the establishment, and throw themselves on the hearts and affections of their people; and then will

be realized the following picture which Dr. Macgill drew nearly twenty years ago, in his preface to Dr. Chalmers' Synod speech on the plurality question.

"If such measures are successful, and continue to be pursued, I have no hesitation in expressing it as my conviction, that disaffection will spread widely and deeply throughout every quarter of the kingdom; and the Church of Scotland, which has stood comparatively free from those abuses, which all wise and good men lament in the churches of England and Ireland, will at last lose all her hold of the RESPECT and AFFECTIONS of the people; and remain only as a Venerable Edifice, forsaken by its inhabitants, with a few old and feeble retainers, marking out more strikingly a glory that is departed."

It is easy to indulge in melancholy reflections on the wranglings of the protestors and resolutioners of a former age, and to finish the survey by dividing the blame about equally between the two. Unquestionably the wrath of man worketh not the righteousness of God, and the passions and party-prejudices of both classes often hurried them to excesses, which all moderate men must deplore. True also it is, that there was much real excellence in both the parties, and that amid unseemly strife and division, real religion has at no period flourished in Scotland more vigorously, than from 1653 to 1660. Nevertheless, truth must be held sacred, and history must do her office. The reso-

lutioners as a body betrayed the liberties of their country and their church, *not intentionally*, but by reason of their overweening and senseless attachment to the idol of monarchy and Charles, together with their persevering confidence in measures of expediency, rather than in the contest of principle. Their unaccountable attachment to Sharp, and their selection of him *on every occasion* to plead their cause, may be viewed as the *origo mali* in the whole tragedy; and the wholesome warnings of the protestors, though despised at first as the dreams of enthusiasm and the ravings of insanity, were at length estimated as they deserved, *when it was too late to profit by them.*

Is the voice of history, then, to be *again* disregarded? And are all the wholesome lessons of the period of the restoration to be lost upon the majority of the Church of Scotland? *There was* a period in our ecclesiastical annals, when even the neglect to *oppose* all "engagements" in support of a party seeking to return to that power which they had abused, to the subversion of the liberties of the church of God, was visited with the severest censures of the Church of Scotland; and happy would it have been for us, had the same bold spirit which dictated the proceedings of 1649, breathed in the assemblies of the three years which followed! Alas! many of the best of Scotland's ministers and elders were not proof against the blandishments even of a fallen court; while the promises of an exiled king, always suspicious, were received and

relied on as the oracles of heaven! We have suffered much in former days from our time-serving spirit, and our senseless attachment to a high-sounding aristocracy; and there is danger still from similar causes in vigorous operation. The lax Presbyterians in England and in Scotland were *the chief causes* of the restoration of Charles in 1660; and they suffered severely for their folly. Had the sufferings been personal only, they might have been viewed as a just retribution for sinful defections from God and his cause; but great principles were buried in the grave of the sufferers, and the best interests of a nation and her church sacrificed at the shrine of a hollow and senseless liberalism. It is much to be feared that the lesson thus taught us has not been suitably improved, and that Scotland's church is still pandering to a power which will crush her liberties.

To one and the same objection, and that a very serious one, all the schemes hitherto proposed by the church for the settlement of the great controversy on the election of ministers, are liable. Whether we look at the veto act in its original form, or as afterwards modified by the Duke of Argyle, and Campbell of Monzie, or as brought down to a lower level and almost annihilated by the preposterous *liberum arbitrium;* one and all of them propose to introduce the voice of the people at a stage of the proceedings when it seems next to impossible to make it effective. They all proceed on the assumption that the *election is over*

before the popular element shall be allowed to operate. The act 1649, and the act 1690, both proceeded on a very different principle. They recognized, first in the elders, and latterly in the heritors and elders combined, not a right of presentation, but simply that of *proposal;*—and the election was not considered as conclusively determined till the voice of the people was heard and ascertained at the charge of the presbytery. The deed of the elders and heritors extended not beyond nomination; and the initiative being then settled on a broad basis, and that basis entirely a parochial one, the rights of the people were, generally speaking, sufficiently guaranteed. As things stand at present, the chances of a right nomination in favour of the people, are greatly diminished by the initiative being vested in *one* individual, and that individual in no way necessarily connected with the church, or bound to sympathise with the interests of its members. Nay more; a presentation implies far more than simple nomination. The deed of a patron in presenting a man to a living, is neither more nor less than a most grave and solemn deed in law, and a deed over which the courts of the church have no control whatever. When the people therefore are called in at this stage to contest it with the patron, they fight at fearful odds against him. *The election is over;* and the power of the patron, and the patrimonial interests both of him and of his presentee, are all thrown into the scale *against* the popular voice. Were patrons "wise" indeed,

they would receive the veto law as the best boon that can befal them; but as Dr. Hardie asked in 1782, so may we ask now, "What laws can compel men to be wise?"

Dr. Macgill shared deeply in the common prejudice against popular elections; and unquestionably *unlimited* popular election was never the law of the Church of Scotland. But the Church of Scotland *has never ceased* to contend for an effective voice to the people *in the matter of election*: and Dr. Macgill always held that their voice, if heard at all, must be heard at a period *prior* to the choice of the minister being finally made. He did not lay it down as a postulate that the initiative must, as a matter of course, be vested in some one party *altogether distinct* from the people, and having no common interest. He held the very opposite; and hence, the illustration he gives in his evidence before the Commons' Committee is taken from the very case which all decided anti-patronage men would agree in selecting; I mean the case of Mr. Strong's election at Kilmarnock, where the patron did not name any candidate at all, but empowered the male communicants to meet and choose by free votes, a large committee of their number, who brought forward a leet "of six preachers of great excellence," out of whom the communicants chose, by a majority of their votes, "one to be their minister."*

The truth is, it is in the initiative, *if any where*,

* Patronage Report of Commons, p. 308.

the voice of the people must be heard. So long as the members of the church are kept in the back ground, and not allowed the place which the great Lawgiver has assigned to them in the formation of the pastoral tie, the ground of principle is forsaken; and on any arrangement which men may substitute in its place, the blessing of the great Head cannot rest. We may contend as we please for spiritual independence and the headship of the Redeemer; but so long as this strange anomaly is allowed to obtain in the church, and with her consent too, our pleas are a mockery.

The late movements in favour of the rights of the people and the "claims" of the church, are indeed noble, and the assembly of 1842 is perhaps unexampled in the history of noble attainments. But let us not be too sure of our position. Every thing depends on the *following up* of such measures by a course of vigorous acting; and it is assuredly rather ominous, that now when for the first time a bold appeal to the parliament on behalf of the communicants of Scotland had become competent and just, on principles which three hours, in place of three years, would have sufficed to make intelligible; we are lying on our oars, and reposing ingloriously! Is it too much to expect that the same importunity with which the doors of St. Stephens were day after day besieged, when endowment money was the article solicited, shall now be brought into requisition when the claims at issue

are the supremacy of the Redeemer's crown, and the rights and liberties of his redeemed people?*

From his official station in the church, and from the high respect which was felt for his sound judgment and eminent piety, Dr. Macgill was very frequently consulted by patrons in the selection of probationers and ministers for vacant congregations. We may mention particularly two very distinguished peers of Scotland: the Marquis of Braidalbane, and the Marquis of Bute. With the former, he had become intimately acquainted during the residence of his lordship at Glasgow, while prosecuting his studies at the university of that city. With the latter his acquaintance seems to have begun about the year 1820; and from that time till immediately before his death, there was kept up a constant intercourse by letters, and by personal visits on the part of Dr. Macgill to Mount Stuart. It would be imprudent to publish any of the letters of these two noble persons on matters affecting parish settlements, and private character. It appears, that while the Marquis of Braidalbane concurred in almost every

* I have perused, with much pleasure, the lately published "History of the Church of Scotland during the Commonwealth," by the Rev. James Beattie; a volume which, at a very trifling cost, has condensed together, in a manner very creditable to the judgment and taste of the excellent author, a great mass of most valuable information on a most important part of our history. I have felt peculiarly gratified in finding my views on the subject noticed in the text so thoroughly confirmed by the testimony of this respectable writer, grounded as it is on the evidence of historical fact.

thing with Dr. Macgill on the question of parish settlements, the Marquis of Bute held rather higher views of patronage, and felt less inclined to any legislative alteration on it. Both of these distinguished persons, however, concur in opinion, that patronage is a *trust* for the public good; not a private patrimonial right, to be disposed of for pecuniary considerations. And hence, they both concur in thinking that *conditions* may be affixed by the authority of the legislature to the exercise of the trust. The following letter from the Marquis of Bute, will shew the interest which his lordship took in the great question, nearly ten years ago, and the *kind* of change which he considered desirable :—

"*Mount Stuart*, 30*th March*, 1833.

"My Dear Sir,—Can you inform me what is the exact overture which is to be brought before the General Assembly, on the subject of Patronage? I have always been of opinion, that the system of patronage ought to be modified; my view being, that the Presbytery, or perhaps the Synod, ought in some shape to have greater power of judging of, or controlling the nomination of a patron, than the former possesses at present, especially with reference to the character of the call when signed and returned to them; but I am not prepared to admit that the abolition of patronage, or that election by the heritors and kirk-session, or by the heads of families, would even be so good as the present sys-

tem; indeed, I conceive that such elections would be more objectionable.

"I am, with most sincere esteem, my dear Sir, your very faithful servant,

"BUTE."

I cannot find the scroll of Dr. Macgill's reply to this letter; but it appears that several years after, his lordship had asked Dr. M.'s opinion on the whole merits of the Church question, and the following answer from Dr. Macgill, a few copies of which were printed by order of his lordship for private circulation, may indicate the substance of his latest opinions on the points at issue.

"MY LORD,—You ask my opinion on the subjects respecting the church which at present occupy so greatly the public attention; and though unworthy of so much confidence, I think it my duty to state with simplicity what has occurred to me.

"The question respecting the power of the civil magistrate to control and direct the affairs of the Church of Scotland, is of so obvious a nature that I can scarcely conceive how men of sound judgment, and especially men of piety, could entertain a doubt upon the subject. And to propose that the civil magistrate should sit in judgment on the principles, decisions, and learning of the members and courts of our church, is, I conceive, ruinous to the great designs and objects for which a church

was appointed; and is directly contrary to the first great act on that subject, which, so far from encouraging such grasping and unsuitable ideas, gives to the highest church courts the power of *finally* deciding every church question, *without the power of appeal.*

"This question has now, and from the commencement of our church, been decided. It has also now undergone the most ample discussion; and the labours of many most eminent men in this important question, will never be forgotten.

"But though this question may be considered as settled by the general voice of the people of Scotland, yet many most important questions remain to be seriously considered, without which we shall be found to have still done little for the cause of Christ. The power of the church may be fully allowed and submitted to, and yet little done for accomplishing its high objects; the members of the church, from various causes, may be alienated from their high spiritual duties; the character of our ministers and office-bearers may be sadly altered; and even a false religion may be substituted for the religion of Christ; the church and its members may become corrupt, both in doctrine and character.

"Unless, therefore, the spiritual character be justly supported, it is to little purpose that we possess power, when it is neglected and abused. We must therefore attend to the situation of the church itself; and our attention should be seriously di-

rected to such subjects, as either promote the influence of pure religion, or mar its progress, and in any degree obstruct its great design. Let these, therefore, now engage our attention.

"The question respecting the settlement of ministers is important and difficult. The state of my health and the recommendations of my medical advisers, have prevented me from taking any share in discussions, which lead to much excitement. I have also the misfortune to differ on some important points from gentlemen whom I sincerely esteem, and my views on these points I have at different times stated to the public.

"It has always appeared to me a great hardship, that the selection of ministers should be given to men, without regard to their fitness or qualifications for their important duty; and who may have no interest in the choice, nay, who may be directly opposed to the morals, principles, and highest interests of the people. Indeed, the trust is often exercised in a manner revolting to every serious mind. You will perceive that I am not friendly to what is called the law of patronage, but I am not on that account friendly to popular election; on the contrary, I am opposed to it, and on this account opposed the veto in that meeting of assembly when it was proposed by Dr. Chalmers, as throwing the whole power of election on the labouring classes, and depriving the heritors and elders of that power and influence which is justly their due. Nor are we forced to so dangerous an

extreme. A plan was proposed by me, for this purpose, which, though not adopted, may suggest many useful ideas, and will be found at considerable length in my examination before the commission of the House of Commons. But supposing the law of patronage retained, much may be done to improve it. For this purpose, certain qualifications, moral and religious, should be strictly enjoined, and made indispensable. An ignorant, profligate, and unprincipled man, is not the person to select a minister of the gospel. In the next place, a patron should have a deep interest at stake, and live among the people, over whom, in this matter, he is the superior. These, and such like qualities, should be required.

"Second, the call should be enforced, and the nature of it clearly defined.

"The three classes of which every congregation is composed, should be kept separate, and a column, as formerly, should be kept, for the heritors, the elders, and the communicants, who concur with them. The call should thus not consist of mere numbers. The heritors and elders should have the power of bringing before the presbytery their objections, if they have any, on the fitness or unfitness of which the presbytery have it in their power to decide.—Pardon the freedom I have used, and believe me to be, &c.

"S. M."

It is gratifying to know that in devising a scheme

for the settlement of the church question, on the basis of a repeal of the act of Queen Anne, or its essential alteration, we may rely on the good wishes and friendly concurrence of a goodly number of the patrons of Scotland; for in addition to the two noble individuals in question, we have the pleasure of counting the Dukes of Hamilton and Argyle, the Earls of Zetland, Roseberry, Stair, and Camperdown, with the representatives of the patronages of Sutherland and Cromarty. Indeed, we believe that patrons generally will be far more ready to listen to the proposal of an organic change in the system of patronage itself, than to any scheme which *may seem* to vest more power in Church Courts, while in reality it neither pleases the people nor conciliates the patrons.*

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* The following extract from the Analecta of Robert Wodrow, lately printed by the Maitland Club, is of importance, as containing the testimony of a competent cotemporary to the character and history of the Patronage Act of 1712:—

"It's pretended that the grating of heretors and the Presbytery's topping with patrons, have been the occasion of this Bill; but it's plain enough that both it and the Toleration Bill have come from the October Club, with a designe both to thwart the Church of Scotland, and to stir up confusion and disgust at the Government, and pave the way for the Pretender. It's certainly a very impolitic Bill, for it disgusts many more than it has obliged, and those persons that have most patronage have been against it; instance, Duke of Argyle, Laird of Grant and others. My Lord Dundonald was not at all active in this affair, and several others are nonjurors, and the Patronage falls into the hands of the Queen. It is said, that when the Lords added Presbyterian to the Commons draught, it was opposed by some as being needless, since that was imported in *qualified.* The Duke of Argyle said that with respect to the Church of Scotland, nothing now behoved

Dr. Macgill can scarcely be classed among the *leaders* in the General Assembly. A man cannot

to be left implied and imported, after the treatment the articles of the union had met with of late." Vol. ii. 35.

It is an interesting fact, that during the time of the rebellion in 1745, 1746, the necessity of a repeal of the Patronage Act was strongly felt by the pious clergy of Scotland, partly with the view of preventing the progress of dissent, and partly to cherish attachment to the House of Hanover, in opposition to the claims of the Pretender. The disturbed state of the country rendered a direct appeal to Parliament inexpedient; but the following sentence from a M.S. letter of the Rev. Thomas Gillespie of Carnock, to the Rev. Mr. Macculloch of Cambuslang, dated Edinburgh, 13th March, 1746, will throw some light on the sentiments of the evangelical party of the Church at this time. "In place of an application to Parliament, a memorial containing reasons why the repeal of the Patronage Act is *expected and desired*, should, in a private way, be presented to the Duke of Cumberland. I wish you would think of this, and put Mr. Webster, or other proper persons in mind to do it, when a full opportunity offers." Mr. Gillespie, a few years after this, was deposed by the General Assembly "in name of the Great Head of the Church," for refusing to countenance intrusion. He became the founder of the Relief body. In the spring of 1753, the Court of Session decided, that the Kirk Session of Cambuslang must pay out of their own pockets, a sum laid out by them, according to the custom of other parishes, for purchasing utensils and other necessaries for public worship, and the dispensation of the ordinance of the Supper. This decision was viewed by the best friends of the Church of Scotland as an aggression on the rights of the church, and the matter was brought by the Synod of Glasgow and Ayr, before the Assembly 1753. In the meantime an able judge, Lord Grange, then in London, and who had retired from the bench some years before, was consulted with, and from his MS. letter in reply, of date "12th May, 1753," I quote as follows: "By what I know of the case, the decree seems so unjust and illegal, and of so pernicious consequence to real serious Christianity in Scotland, and so well adapted to ruin it, and raise a false cry against it, which our age is so much inclined to receive, that I would have thought it my indispensable duty to afford all the assistance I could to let the world see the injustice and illegality of

be a leader, unless he is returned every year, or, at least, for a succession of years; and one great rea-

the decree and to get it reversed, and particularly to join my poor endeavours with those who I hope will endeavour to convince the ensuing General Assembly that such is this decree, as if not reversed must be of very bad consequence to real Christianity in our country. If such a spirit and sentiments prevail in the ensuing as did in the last Assembly, which on so unchristian grounds deposed Mr. Gillespie, it seems probable that they will be for this decree and by no means against it. All this will be a wide step to the ruin of the Church of Scotland, and of serious, earnest, practical Christianity." (Macculloch MSS.) It turned out exactly as Lord Grange anticipated. The Assembly of 1753 handed the matter over to the Commission, who do not appear to have moved at all in the matter. I have noticed these particulars as illustrative of the spirit and tendency of moderatism in the Church of Scotland. The same dominant party which forced a minister on the people of Inverkeithing, and deposed the pious and conscientious Gillespie, shewed a practical indifference to the most valued rights of the Church when in danger of being wrested from her. Had the Cambuslang decision affected manses and glebes, a greater noise probably would have been made about it; but its effect was to throw obstacles in the way of a more full and frequent enjoyment of religious ordinances by the people of Scotland, and *on that account* it was lamented by the pious and evangelical party, while it was winked at or secretly applauded by the moderate faction. It is so still. Far greater aggressions on the spiritual privileges of the Church of Scotland have of late years been made by civil decisions and Court of Session interdicts, and the moderate party would succumb to it all! Mr. Walker of Dundonald had published at this time his "Defence of the Church of Scotland;" and in the same letter from which I have quoted as above, there is the following remark, which may not be *unseasonable* as respects the present position of the Church of Scotland. "I am told that a noble Lord, the other day in the House of Peers, on a Scots appeal, said that some in Scotland were turned so ridiculous as to maintain, in open assembly, that one was neither obliged to obey a sentence of the last resort, if in his private judgement it was wrong, nor yet to leave the society. This looks as if that Lord had been very ill-informed of the matter, which shows Mr.

son why the benevolent efforts of such a man as Dr. Macgill on behalf of philanthropic objects did not meet with more success in our assemblies, is to be found in the fact of his being only occasionally returned as a member. Independently of this consideration, however, Dr. Macgill did not possess the primary qualifications requisite in a leader of the General Assembly of our national church: such as force of character, and masculine boldness; while he held in utter detestation those questionable features, by the large possession of which some men have raised themselves to an inglorious prominency. Nevertheless, he possessed in a very high degree many of those qualifications which contribute much to the dignified and successful prosecution of the business of a supreme ec-

Walker's book to be seasonable." The Rev. John Lawson of Closeburn, had published an able Tract on the same subject with Mr. Walker, during the sitting of the Assembly 1752; and in a letter from that excellent minister to Mr. Macculloch of Cambuslang, dated "26th October, 1752," we have the following remarks, which are important as confirming the view taken of the power of the Church in the matter of Patronage as held forth by Mr. Willison of Dundee, in his "Impartial Testimony," and the great body of the evangelical or popular party. "I am not for application to the Parliament to repeal the Act of Patronage, for I think this will be altogether vain; but I am for the Church of Scotland maintaining their own principles, which they may do, and not inconsistently with the Act of Patronage, which I have shewed at length in a pamphlet published at the last Assembly, and of late republished at Glasgow; for we are not so much hurt by Patronage as by countenancing and supporting it beyond all reasonable bounds, and that without necessity, to an intolerable wronging of and oppressing the Christian people. I think all hands should be without delay at work to get a right Assembly, and then Mr. Gillespie will be reponed, and something done to purpose."

clesiastical court; and good had it been for our church, had such men as Dr. Macgill been more frequently consulted, by those who have taken the lead in our ecclesiastical affairs. His lofty principle; his all-pervading sense of the fear of God, and of moral responsibility; his sound judgment; his conscientious rectitude of aim; and the happy union of mildness with firmness, which ever characterized him both in public and in private life, eminently fitted him to excel in the councils of the church. In the proceedings of the court he never hesitated to take his due share of efficient action, and he never rose to deliver his sentiments without being listened to with deference and respect on all sides. One thing pre-eminently characterized his appearances on all those occasions. He never forgot the dignity of a court of Christ. He ever brought to the discussion of ecclesiastical matters, a due sense of the serious and solemn character of the interests at stake. Instead of reserving all his ardour and zeal for some "weighty question," about the excambion of a glebe, or some petty matter of local and selfish interest, he never felt more in his element than when pleading on behalf of the spiritual benefits of mankind, or the alleviation of temporal distress. He often lamented the undue place which was assigned in these debates to topics of a comparatively trifling nature, and the apathy which was felt in regard to questions which involved the highest of interests. His meek and gentle spirit too, shrunk from the petty squab-

bles which not unfrequently disgraced the ecclesiastical arena.

We have already noticed the prominent place which Dr. Macgill occupied in the plurality question; and we have also adverted to his persevering efforts as chairman of the assembly committee on education in large towns, and on the management of prisons. There was another matter of public interest in which he took a lead, although the management of the details was committed to a succession of other hands. I refer to the improvement of the psalmody in the Church of Scotland. It was not his opinion, indeed, that any thing like a new version of the psalms was at all required by the exigencies of the church; for he entertained a very high opinion of our present version, as the very best that had been made. At the same time he was of opinion, that in a few cases, new and improved versions might be tried, and that greater variety of measure would be desirable. Of the general character and merits of our authorised "Translations and Paraphrases," he had formed, in common with most judges of sacred poetry, a very high estimate. Still he was desirous that some additions should be made to this beautiful collection; and when the subject came before the assembly, thirty years ago, he pleaded in favour of the proposal with great earnestness, and afterwards, as a member of committee, did every thing in his power to promote it. In this he was ably seconded by the late Rev. Dr. Boog of the Abbey Parish of Pais-

ley, who, though not characterized by the same complexion of theological sentiment with Dr. Macgill, was eminently distinguished by his taste and tact in poetry and music. The efforts of the committee were rather too exclusively directed to the task of obtaining *original* pieces; and from the dearth of poetic genius in the church, as well as from the difficulties connected with the composition of religious poetry as adapted to public worship, their success was very small. Dr. Macgill was one of those who thought that originality was not essential, and that as the greater part of our existing collection has been derived from such sources as Watts and Doddridge, there was no good reason why a similar plan of selection, with improvements, might not be again adopted. He soon found that the results of the psalmody overture were not likely to be very productive. At two different periods, *specimens* were printed and circulated for inspection by members of the church; but the character of these, both in regard to matter and versification, was not such as to lead to any strong desire that they should be introduced into the churches. In 1813, Dr. Macgill gave to the world his own "Collection of Translations, Paraphrases, and Hymns," containing 326 specimens of the sacred ode. A considerable number are his own compositions; but the greater part are derived chiefly from Watts and Doddridge, with alterations and additions. There are in the collection many pieces characterized by sweet melody,

and correct versification. All of them are enriched with scriptural sentiment; and not a few might, with propriety, be introduced into collections for the use of churches. But on the whole, there is a want of that pathos and elevation which ought to distinguish such compositions. It is proper, however, to add, that the object of the author rather was to furnish an useful companion for the closet, and the family altar. He lamented much the declining use of the sublime exercise of praise in families; and the following beautiful remarks, from the prefatory introduction to the work, may be of use now, as at the time they were penned; for it is matter of lamentation, that both among clergy and laity, the venerable and edifying practice of family worship is often mutilated in this very pleasing part of it.

"Would to God, that the publisher of this collection had power to persuade his readers, especially those for whose spiritual interests he ought to feel a peculiar concern, to engage often in these sacred and delightful exercises! That he could persuade persons who may think themselves incapable of directing in such a holy employment, to encourage and cultivate the talents of those in their families who may be more qualified; and so far to do justice to themselves, as to procure the pleasure, and the profit, of sacred psalmody in their houses, through the means of the powers and acquirements of those who are most dear to them! Often has devotion been awakened, languid feel-

ings quickened, and the most delightful thoughts and emotions inspired by the youthful voice, thrilling through the soul, and touching the strings of affection in the hearts of parents and of friends. To God let all our powers be devoted; to the service of God let the young be taught to consecrate chiefly those delightful talents which are too often wasted on vanity and folly. As this is their duty, so it is the noblest and most pleasing enployment of their powers; nor in any other direction of them, will they ever appear so truly amiable, or communicate so high a pleasure to those friends who have a heart to feel true excellence and beauty."

It is now precisely a century since the General Assembly first appointed a committee to prepare a collection of paraphrases and translations; and in 1745 the first edition of our present set of these sacred odes was given to the public. Comparatively a small number of congregations in Scotland adopted this collection in public worship; and the whole host of the newly-created Secession was in arms against it. The attention of the assembly having been again called to the subject in 1775, a committee was named to revise and enlarge the collection formerly made. This committee being continued from year to year, prepared and submitted to the assembly, June 1, 1781, the present collection of translations and paraphrases, which was approved of, "and has since that time constituted a part of Scottish Psalmody, and is now endeared to

the national feelings, by being associated with the earliest and most pleasing recollections of life."*

Amongst the MSS. in possession of Dr. Macgill, I find "volume II." of the original copies of translations and paraphrases given in to the committee, and *prior* to any alterations having been made upon them, or any judgment being pronounced on their comparative merits. On the blank leaf of this curious volume, there is inscribed in Dr. M.'s hand-writing, the following lines: "This volume belonged to the Rev. Mr. Brown, formerly minister of Edinburgh, who interested himself in the Assembly's collection. He was convener of the committee of assembly. It was presented to me by Mr. William Somerville, of Glasgow, son-in-law to Mr. Brown." The Rev. James Brown was distinguished not more by his majestic appearance, than by his pastoral excellence, and his singular attention to the charitable institutions of the city, and specially to the charity work-house.† The number of pieces in this volume is 93; and the authors' names are Watts, Benjamin Sowden, Samuel Stennett, John Mason, Simon Brown, Dr. Morrison of Canisbay, Mr.

* Prefatory note to paraphrases appended to a diamond edition of the New Testament, with notes, by the Rev. H. Stebbing, M.A. London.

† A short account of the Charity work-house, and of Mr. Brown's plans for its improvement, will be found at p. 310 of the second edition of "Historical Dissertations on the Poor of Scotland," by the author of this memoir.

Alex. Bryce, Dr. Finlay,* Dr. Andrew Hunter,

* To a venerable friend of fourscore, whose poetical criticisms on the "specimens" of 1813 and of 1821 were duly valued, both by Dr. Macgill and Dr. Boog, I submitted this list of names, together with the MS. volume, and he sent me the following remarks: "The late professor of divinity in Glasgow I never heard of as a poet, and his talents were understood to be rather as a deep read theologian and ecclesiastical historian, than as a man of poetical imagination. There was a Dr. Samuel Finlay, President of Princeton College, New Jersey, the immediate predecessor of Dr. Witherspoon. As the person named in the manuscript is *Finlay*, and not *Findlay*, as we spell the name in Scotland, I am ready to conjecture that the author of the hymns referred to, may have been the American divine, as I know that a number of Americans, besides Davies and Dwight on the other side of the Atlantic, indulged themselves in writing verses. Toward the close of the volume there are a number of compositions of a person designated B. Sowden. I suppose that these must have been selected from some publication of the Rev. Mr. Benjamin Sowden, who was minister of the English Church at Rotterdam, and who died toward the close of last century, 1770. He wrote verses to the memory of Dr Watts, and also an elegiac poem appended to Dr. Doddridge's Life of Col. Gardiner. The specimens given of Mr. Sowden's hymns possess considerable poetical merit, and breathe a spirit of exalted Christian piety and devotion.

"I believe you will think the above remarks rather trivial; but as I have not leisure, and do not find it necessary to make any critical remarks on the comparative merits of the numerous specimens collected in the volume sent, I need not enter further on detail. It is with devout reverence, however, that I look upon this collection as a precious relic of the proceedings of our church in other days. I have perused many volumes of hymns in my day, particularly those of Watts and Doddridge, but upon the whole, I look upon our own collection as possessed of the highest excellence. Before they were put into the hands of the public, they had passed through the hands of men of the most refined literary taste, and under their critical inspection, to use the language of Mr. Jamieson, 'every line, nay every word was made to pass through a strict ordeal, before it was allowed to stand.' Our collection is but small, but it is truly select; and, indeed, I would not wish, if it were considered proper to enlarge it, to do so to any great extent, except

Dr. Ogilvy of Mildmar, and Dr. Martin of Monimail; but there are a considerable number with initials merely, such as J. K. who writes a great many, and makes remarks on others. There are *seven* to which is appended a peculiar short hand signature, which I have no doubt is Logan's, from the circumstance of paraphrases 53d and 50th of our collection being amongst the number, and which are ascertained to be his. I shall here insert the first of these in its original form, and the reader may compare it with our present version. Whether the alterations were made by Logan himself or by Cameron,* cannot now be ascertained.

* To Mr. Cameron, late minister of Kirknewton, the church is greatly indebted for his very valuable improvements on the greater part of the paraphrases.

it were done by men of high literary polish, correct judgment, and ardent evangelical piety. The attempt made a few years ago in our Presbytery, by an overture to the General Assembly, under the auspices of the late Dr. Boog, seems to have failed. It appears from the other manuscript you have put into my hand, that he had devoted considerable attention to the subject. This appears particularly from his Table of References, from his accurate classification, and his critical notes and observations. It was to the subject of a new version of the book of Psalms, that he devoted his very particular attention; but it does not appear from his remarks that his proposed enlargement would have been to any great extent; and I believe he was of opinion, that a great proportion of our present version could not be much improved, as it was but a very small number of the specimens of new versions to which he could give his full critical approval. With regard to our present version of the 23d Psalm, he considered that a new one would not be thought necessary; and with peculiar emphasis he thus in his remarks expresses himself; 'What minister would read out, or congregation endure, a new version of the 103d Psalm.'"

"Take comfort, Christians, when your friends
In Jesus fall asleep;
Their better being never ends,
Why, then, dejected weep?

"Why inconsolable as those
To whom no hope is given?
Death yields the Christian sweet repose,
And wafts the soul to heaven.

"As Jesus died and rose again
Victorious from the dead;
So his disciples rise and reign
With their triumphant head.

"Let Christian hope dispell your fears
About the life to come;
And mingle comfort with the tears
You shed upon the tomb.

"A few short years of evil past,
We find the happy shore,
And death-divided friends at last
Shall meet to part no more."

The alterations on the other are extremely few. In verse 1, the word "patron" stands in place of "guardian;" and verse 2 runs thus:

"He who for men in mercy stood,
And pour'd on earth his precious blood,
Pursues in heaven his mighty plan,
The Saviour-God's the friend of man!"

The improvement in both instances is manifest. The other five specimens are not above mediocrity. The following specimen may suffice to prove this:

Job iii. 17—20.

"Sure pride was never made for man,
The tenant of the tomb;
A visit to the dead will teach
To what our glories come.

"The land that without order lies,
Contains the great and small;
The shadows of the long dark night
Stretch equal over all.

"The clods of clay, once human forms,
Promiscuous strew the ground;
The worm, the poor companion sits,
Of heads that once were crown'd.

"The high and mighty there embrace,
The humble and the mean;
And at the lordly master's side,
His lowest slave is seen.

"Even tombs and monuments decay,
And teach us by their fall,
With stronger proof, than when they stood,
The vanity of all.

"Kings, empires, nations, ages, haste
Successive from the scene:
And soon the things that were, become
As they had never been.

"The glory of the globe departs,
A sound that bursts and dies;
And not a stone remains to tell
Where the world's master lies."

There is among Logan's a paraphrase or new translation of Psalm xxii. from verse 9, on the margin of which is written in another hand, "No.

139 seems an unhappy imitation of an elegant paraphrase in the spectator." The paraphrase alluded to is "Hymn I," at the end of our collection, "When all thy mercies, O my God;" and as a very small specimen of the imitation, we quote the last verse:

"Therefore in life I'll trust to thee,
In death I will adore;
And after death will sing thy praise,
When time shall be no more."

Probably the circumstance here noticed may have led to the idea of inserting the hymn of Addison's at the end of the collection; but the right of this and the other four hymns to appear there at all has been justly questioned.

Dr. Morrison is the author of paraphrases 19th, 21st, 28th, 29th, 30th, and 35th, which rank among the best in our collection. He was for eighteen years minister of Canisbay in the county of Caithness; having been ordained there in 1780, and died in 1798. He was an excellent classical scholar, and a highly eloquent and accomplished preacher. Of the 24 specimens of his in this MS. collection, four are with very slight alterations the same as in our printed collection. Of the rest, one is a curious paraphrase of Ecclesiastes xii.; but a single stanza may shew that it has not proved a successful effort.

"And when the grinding sound is low,
His tongue withholds its wonted flow,

Before the crowing of the cock
He feels his joyless slumbers broke,
Which mirth and morning says are vain
To charm away the sense of pain."

Of the alterations—certainly to the better—which were made on most of the pieces furnished to the Committee, an idea may be formed from a comparison of the following stanzas of Paraphrase 39th, with those in our printed collection.

" 'Twas on that night when doom'd to know
The eager rage of every foe,
The Lord of Life embraced a fiend
In semblance of a courteous friend.
That night in which he was betray'd,
The Son and Sent of God took bread,
And after thanks and glory given
To him that rules in earth and heaven,
The symbol of his flesh he broke,
And thus to all his followers spoke:
While goodness on his bosom glowed,
And from his lips salvation flow'd.

This MS. volume contains only a part of the articles furnished to the Committee; but from the specimens here given, we may draw the very well-founded inference, that the Committee made the very best use of their materials, and that nothing remains in the shape of MS. communications, whether original or extracted, from which any thing of real value could be made in the shape of additions to our existing collection. Nevertheless, many beautiful paraphrases and hymns have been

given to the world since 1781, and there is no reason why from these, altered and improved, very edifying additions may not be made for the delight and improvement of Christian congregations.*

On the subject of the Roman Catholic claims, Dr. Macgill held a most decided and conscientious conviction; and the reasons of that conviction he hesitated not on befitting occasions to assign, in all the church courts. At the same time, he held his views on the subject without one particle of intolerance or of bigotry; as the following letter to a much-esteemed friend who differed from him on the subject will shew:

"Dear Sir,—I have received your letter. Were the question respecting toleration, I am persuaded we would not materially differ. Every man ought to be permitted to worship God according to his conscience, while his worship is not inconsistent with the peace and order of society. For there may be acts and courses connected with the opinions and ceremonies of some men's religion, which may be, as they have been, and in some places are, inconsistent with order, humanity, and even common decency. But the question respect-

* The fullest and most authentic information on the subject of the Paraphrases, will be found in an article by the Rev. Robert Jamieson of Currie in the January No. of the Scottish Christian Herald, 1841. Some additional information may also be found in an article on the same subject in the No. of the Edinburgh Christian Instructor for January 1827.

ing toleration has no connexion with the claims of the Catholics. They enjoy the exercise of their religion without restraint, and in its exercise are not only undisturbed, but protected. The question is whether they shall be admitted to the highest offices of power and authority and trust in the country. This seems to me to be a very grave and weighty matter, which ought to be seriously weighed and well considered. It is too much the case with all parties to accuse each other of bigotry and intolerance; and the manner in which this subject has been argued, manifests fully as little liberality and allowance for a difference of opinion on the one side, to say the least, as on the other. I am one of those who think that the Catholics should have granted to them every claim which can be granted consistently with the integrity of the state, and security of our liberties, and our best privileges and rights. But when I consider the nature of their principles and spirit, and how they are subjected to a hierarchy which is under the influence of a foreigner in many respects hostile to our interests; and the subjection of the consciences of the people to an artful and intriguing clergy,—when I consider their hostility to the rights of private judgment, and the means which they have employed when they had the power to reduce such as had departed from their church, under its jurisdiction,—when I consider their hostility to protestant interests, and the desire which they must feel to injure or to overturn our religion, and to plant

if possible their own upon its ruins,—when I recur to the page of history, and observe how popish ministers have conspired for this purpose against their native country, have received pensions from a foreign power, and engaged the nation in war with their best and most natural allies, in order to accomplish their design: when I consider all these things, I confess that I think there is much hazard in committing to persons of such principles and such a general character, the great powers and government of this country. Neither do I think it decent or safe that Roman Catholics should enjoy the patronage of our churches and our colleges. Nor do I think it unnatural that men should hesitate in committing those branches of the judicial power, in which questions connected with the support, maintenance, and influence of religion are concerned, into the hands of persons who are not merely indifferent, but inimical to its interests. If I know myself, I am not actuated on this subject by any hostile or party spirit. But as I am deeply impressed with the great importance of those privileges and blessings which we enjoy, not only to ourselves, but even to the general interests of men, it is not an instance of an intolerant spirit to pause when a proposition is made, which seems to me to put these important interests in hazard. This is the conduct of prudence, not of bigotry. Even to injure such interests, or to produce that dissension and civil discord, which attempts at injuring them may produce, is a serious matter. The right

of any people to fix and to limit the persons to whom they are to commit authority, and whom they intrust with the power of governing them, I hold to be indisputable. Nor is any man treated with injustice, because a majority does not choose to commit the management of their interests to him on account of supposed want of qualification, which deprives him of their confidence. But I do not mean to enter on discussion: I have written from the respect which I feel for your character, and to assure you, that though I consider it my duty to express my sentiments without reserve when I am *called* to give an opinion, yet that I never differ from any good man without much pain and reluctance.

"I am yours, &c.,

"S. M."

In 1828, Dr. Macgill was, on the motion of Principal Haldane, the previous moderator, seconded by Dr. Cook, unanimously elected moderator of the General Assembly of the Church of Scotland. There can be no doubt that party spirit stood in the way of his election to that distinguished place years before. Nevertheless, there was only one opinion as to the fitness of such a man to occupy such a place, and the justness of the claim in any view. His conduct as moderator was exactly what might have been anticipated; calm, dignified, and courteous. He paid every attention that was due to the business of the house and to the

different speakers; while he conducted the devotional exercises with impressive solemnity. During the lapse of the year preceding, the church had been deprived by death of some of her brightest ornaments, and particularly of that eminent man, Sir Henry Moncreiff Wellwood. With that eminent father of our church, and with his distinguished son, the present Lord Moncreiff, the intimacy of Dr. Macgill had been of no ordinary kind; and a very gratifying duty devolved on him, that namely, of drawing up the sketch of Sir Henry's character, which the General Assembly unanimously agreed should be inserted in the printed acts.* In his farewell address to the Assembly, the moderator made allusion to the same event in the following terms:—†

"We are now, my much respected brethren, about to separate; and I trust we shall separate with mutual affection, and a more earnest desire to employ our united endeavours for advancing that glorious cause to which we are devoted. The thought of separation, and the probability that many of us shall never again meet in this world,

*The comprehensive sketch which Dr. M. drew up on this occasion, will be found published at length in the volume of the Edinburgh Christian Instructor for 1838. It forms part of a Memoir of Sir Henry Moncreiff Wellwood, inserted in two numbers of that work. A life of this eminent man, and of his no less eminent friend, Dr. Andrew Thomson, are still desiderata in our ecclesiastical annals.

† The address on this occasion forms the concluding lecture of Dr. Macgill's volume on Rhetoric and Criticism, published 1838.

should soften our hearts to one another, and remind us that we must work while it is called to-day. During the year which has elapsed since the last Venerable Assembly, some of the most distinguished members of this church have finished their course, and gone to render an account of their stewardship. They have fought the good fight, and were strong in the Lord, and in the power of his might. The floods lifted up their voice; but they trusted in him who is mightier than the noise of many waters, and continued stedfast to the end in the cause of their Master. Amidst the buffetings of the tempest, they bravely stemmed the tide, and still were seen rising on the top of the billows, nobly directing the vessel to the kingdom of their Lord. They have entered the haven of rest, while we still remain to struggle with the storm. Let the remembrance of their high example sustain our courage, and animate our exertions in the same heavenward course. And while we look to those who have gone before us, and through faith and patience are now inheriting the promises, let us also learn from them that our work is great, and our time is short and uncertain,—THAT NOW IS THE ACCEPTED TIME, NOW IS THE DAY OF SALVATION."

CHAPTER VIII.

MISCELLANEOUS.

In the beginning of 1824, Dr. Macgill's mind was led to form the idea of a "monument to John Knox" at Glasgow. The national claims of the distinguished Reformer would have warranted the citizens of Glasgow and the west in projecting such a thing; but additional circumstances occurred in 1818, to render "Glasgow" a very proper place for the erection of such a monument. In that year, the fourth edition of Dr. M'Crie's Life of Knox was published; and in the appendix he narrates the circumstances which led him to the discovery that Knox was educated, not at the University of St. Andrew's, as had been hitherto supposed, but at the University of Glasgow. His name occurs in the matriculated list of the University of Glasgow, in the year 1522. "In coming to the conclusion," says Dr. M'Crie, "that this was our Reformer, I do not rest simply on his name occurring in the Record. This opinion is confirmed by the two following circumstances:— 1. The time answers to that at which he might be supposed to have entered the University; for in 1522, he was seventeen years of age. 2. John Major was at that time Principal of the Univer-

sity of Glasgow; and all the ancient accounts agree that Knox studied under that celebrated Professor. This circumstance may perhaps account for the mistake into which the old writers may have fallen on this subject. They appear to have been ignorant of the fact that Major taught at this time in Glasgow; and being informed that Knox studied under him, they concluded that he did so at St. Andrew's, where that Professor was known to have resided for many years."

The following letter from Dr. Macgill to the Convener of the Trades House of Glasgow, will furnish the best account of the considerations which induced him to engage in the work of promoting the erection of a monument to the great Reformer of Scotland.

"*Glasgow College*, 22*d Feb.* 1824.

"Sir,—Permit me to request that you will have the goodness to bring under the notice of the members of the Trades House of this city, the subject of the proposed monument in memory of Knox, our great reformer, and of those inestimable benefits which we have received by the Reformation. To pay honour to the illustrious dead, is not only a tribute due to their memories, but keeps in remembrance the great principles by which they were actuated, inspires an admiration of their virtues, and leads to a high and grateful sense of those blessings, which they were the means of securing to their country. Among the benefactors of their

country none can be mentioned of greater purity of principle and zeal for the highest interests of men; none more distinguished for courage, magnanimity, and an integrity which neither friends nor enemies could bend from the path of rectitude and duty, than our great reformer of Scotland: nor among the benefits conferred on any country, can any be produced more high in their nature, or more extensive and blessed in their influence, than the deliverance from the servile yoke of ignorance and popish superstition, and the introduction of that great reformation, which by its principles, spirit, and institutions, has so long blessed and distinguished our native land. To maintain and to cherish a grateful and just sense of those high privileges and blessings in the minds of the people of Scotland throughout every age, is one of the objects contemplated in raising a monument of affection and honour to him with whose name and history they must ever be associated.

"With much respect, I remain, Sir, your very obedient, humble servant,

"STEVENSON MACGILL."

It is almost entirely to the single-handed efforts of Dr. Macgill we owe the erection of the noble monument in the "Fir Park," now the "Necropolis" of Glasgow. While the inscriptions on the base of the stately column remind posterity of the claims of Knox and his coadjutors to their respectful gratitude, no stranger can look at the erection

as a whole, without being reminded of the indefatigable perseverance, and the Christian patriotic spirit of the eminent individual who originated the idea, and in a very short space of time carried it into practical effect.*

In 1833, Dr. Macgill experienced a very severe shock, in the sudden removal of his amiable and much-loved niece, spouse of John Wakefield, Esq. of Sedgwick House, near Kendal. She was the daughter of Mr. Macarthur of Glasgow, who was married to the sister of Dr. Macgill. The following letter to Miss Malcolm, at Burnfoot, near Langholm, with its beautiful accompaniment, will be read with deep interest by every reader.

"*Glasgow College, March* 14, 1833.

"My Dear Madam,—It is so long since I have heard any thing of you, and the family at Burnfoot, that I cannot resist the inclination, though with nothing to communicate worthy your attention, of writing to you a few lines. Since the time I wrote to your brother on the occasion of the death of your dear sister, an event long looked forward to, yet severely felt when it came; we have also been not without severe family affliction.

* Near the base of the monument of John Knox, stands a cenotaph to William Macgavin, Esq. author of "the Protestant;" and *that* was the individual who, of all others, lent Dr. Macgill the most effective aid in the accomplishment of the undertaking.

You will probably before this time have heard of the death of my much-beloved niece, Mrs. Wakefield. The circumstances in which it took place rendered it still more afflicting. It came upon us without the slightest preparation. She had been visiting a party of friends in her neighbourhood on the evening before, and returned home in good health and spirits. About one o'clock in the morning, a servant informed Mr. Wakefield that a boy in their neighbourhood had died of cholera, and wished to know if he would be at the expense of his funeral. On hearing this, Mrs. Wakefield raised herself in bed, and then said, "I feel very sick." She then apparently fainted, but never again spake or moved. Assistance was immediately called and got, but all was over: she seemed to have died in a moment. The cause of her death is not very clearly ascertained. Though in good health, she had been rather nervous, from several cases of cholera in their vicinity, and some disagreeable accidents, joined to her late confinement; and we are apprehensive, that the suddenness of the servant's communication had produced some strong agitation which had affected the heart. But though her call was sudden, she was not unprepared, and that is to us all a great source of consolation. When the accounts came to us, my sister and I were on a visit to some friends at Greenock; and although, from this circumstance, I feared that I might be too late for attending her funeral, I could not think of not at

least attempting it. I was, however, a day too late. My cousin, Thomas Macgill, was the only relation present on the mournful occasion. She has left behind five fine children: four daughters, and one son. Mr. Wakefield's two unmarried sisters have remained with him, which is a great comfort. He purchased a burying-ground in the parish churchyard,—a beautiful sequestered spot. There my dear niece lies alone, the first occupant. In my journey home, I was almost entirely by myself; and as you know I sometimes express my feelings in verse, I made some lines on the occasion of my visiting her grave, before I left Sedgwick. I afterwards wrote them, and take the liberty of copying them for your perusal.

THE GRAVE.—A FRAGMENT.

"I SOUGHT dear Fanny's grave, and near the sod,
Still soft, which cover'd her, I stood and wept.
The scene around was beautiful, though sad;
Of sweet seclusion, at a mountain's base.
A sacred stillness reign'd. She lay alone;
Far from her early friends, 'mid stranger dead;
First in that resting place, where those she loved
Shall join, in future years, her kindred dust.
O! lesson often taught, and taught in vain,
Of life's uncertainty, and broken hopes!
I thought on all so lately she had been—
So kind, so useful, and so much beloved—
Snatch'd from her husband, and her little flock,
Whom with such anxious tenderness she rear'd—
Alas! too young to feel a Mother's loss!
I thought on them, and friends I left behind,

Mourning their absence in her last sad hours.
Her own young days rose also on my mind;
And her sweet friends, the children of my care,
So meekly drooping in youth's loveliest time,
Call'd long before me to the land of rest.
I thought of all—and with a troubled heart,
I pray'd that God would sanctify our loss—
Teach us to know the measure of our days;
Amidst the cares of this uncertain state,
To raise our thoughts to life beyond the grave;
And, with the sweetness of a Christian's hope,
To live by faith upon the Son of God."

"I fear that I have dwelt too long on this subject, but I know you will excuse it.

"Your sincere and affectionate friend,

"STEVENSON MACGILL."

In 1835, Dr. Macgill was made one of the Deans of the Chapel Royal, in room of Dr. Inglis. The emoluments of this office arise partly from the funds originally attached to the Chapel Royal at Stirling, and partly from church lands in East Lothian. The office of chaplain in ordinary has also been commonly attached to the Deanery, and a salary of £50 paid out of the exchequer to each of the persons invested with the combined office. This last Dr. Macgill never enjoyed; a Committee of the House of Commons on retrenchments, having reported that the £500 usually attached to the sinecure offices of the royal chaplains in Scotland, might be applied more beneficially to some

other end. As neither the Deanery nor the Chaplainship involve any duty, but are merely honorary appointments, the fact of Dr. Macgill having accepted of such a nomination, did not interfere at all with his well-established sentiments on the subject of plurality of Offices in the Church of Scotland.

The proposal of Dr. Macgill for the Deanery took place during the Whig administration, but the matter was not completed when the temporary suspension of the ministry took place; and there was a fear lest the friendly efforts of Lord Moncrieff, Lord Cockburn, and other kind friends of Dr. Macgill, might after all be defeated. I feel it to be a duty in these circumstances to advert to the prompt services of two highly respectable disinterested friends on the other side of church politics, whose assistance in the matter was eminently useful: I mean the present Lord Justice Clerk, then Dean of Faculty, and the late Dr. Andrew Grant of St. Andrew's Church, Edinburgh. From the following letter by the last of these friends, it would appear that some idea had been entertained at head quarters of converting the funds of the Deanery into the means of promoting church extension. The notices given by Dr. Grant regarding the funds of the Deanery, may be useful, as they are interesting. The letter is dated from the neighbourhood of Perth, 3d April, 1835.

"My Dear Sir,—I received your letter when I was setting out for Perth, and from this place I

wrote to the Dean of Faculty inclosing your letter. I told him that if I had been at home I would have conversed with him on the subject, "not only because I know you are well-disposed towards Dr. Macgill, but because I think you able to give us advice, and by your influence to remove the seeming difficulties which have prevented a settlement. The idea of erecting an additional church in the district of Ettrick Forest, from the funds which we derive from that quarter, proceeds upon a mistake. The salaries of chaplains are paid by the Exchequer, and the annual emoluments of the Deanery which are attached to three of them, are from East Lothian, chiefly from the estates of Gilmerton and Hailes. Now there is no chance of these being allowed to be applied to the erection of a church in Ettrick Forest. It is true the teinds of Yarrow or St. Mary's belong to the Deanery, and the Duke of Buccleuch draws them, under the obligation of giving the Deans a grassum once in 19 years. His Grace's lease, as far as I recollect, has 16 years to run: And it is not to be thought, that the Duke will give up the teinds during a lease which he has purchased, or that Government would take them from him in these circumstances. It is more probable, that he may have influence to retain them after the lease expires, on the usual terms. His annual payment to the Deanery does not exceed two or three pounds, as far as I remember.

"'In these circumstances, nothing can be de-

rived from the emoluments of the Deanery from that quarter, for the erection or endowment of a church —and as this removes the supposed obstacle to Dr. Macgill's appointment, I hope it will immediately take place. No person deserves the honour or emolument better; and as you have already taken an interest in the matter, I hope you will do what you can to complete the appointment, by corresponding with Mr. Goulburn, as you have already done, or with the Lord Advocate, as you see meet. Had I been at home I could have given you more minute information respecting the Deanery. I will call in a few days, and see if I can be of any service in that way."

The writing of the above letter was all I could do in this place. I will call on the Dean when I return, and write to you, if you have not heard from him what he has done. My letter to him contains the following postscript, respecting his enquiries.

" ' P. S.—The three chaplains who share the emoluments of the Deanery, are the successors of those who were attached to the Chapel Royal before the union—the rest are late appointments. In conversing with Lord Meadowbank, he stated, that he remembered that, when the revenues of the crown in Scotland were surrendered by the king, the establishment of the Chapel Royal was reserved. I hope his Lordship's recollection is correct, as you once put that question to me which I could not answer.

I am truly sorry that you have been so teazed about this business, but I have no doubt that the Dean by his friendly interference will procure a settlement.

I am, with much regard, my dear Sir, your's sincerely,

ANDREW GRANT.

Rev. Dr. Macgill, Glasgow.

In 1838, the benevolent mind of Dr. Macgill was deeply occupied with the proposal to erect a House of Refuge for juvenile delinquents in Glasgow; a proposal which has since been carried into full effect, and with the very best results. From the notes of his MS. speech at the public meeting on that occasion, we shall extract the following remarks, as illustrative of the plan contemplated, and the grounds of it. The appeal made on that occasion was listened to by a large and influential audience with profound interest. The facts stated are not at all limited to time or place.

"The object of the proposed measure, in the first instance, refers chiefly to two classes of young persons: Juvenile Delinquents who have been confined to bridewell, and whose time of dismissal has arrived; and those who, being convicted of crimes either for the first time, or of a less heinous order, may be sentenced to bridewell, but may have their sentence commuted to an apprenticeship for a certain period in the House of Refuge.

"I believe, my lord Provost, it is scarcely pos-

sible to suppose a case of compassion more strong than that of these youthful criminals. They are sent back upon society from bridewell as wretched outcasts, many of them without friends, or with friends who are poor and worthless. They have forfeited character—the doors of the respectable are shut against them—and they have no means of securing even the ordinary sustenance of life. They are not only shut out in a great degree from acquiring an honest livliehood—they are exposed to the snares and temptations of their former worthless associates, who lie in wait to seduce them again to join in their criminal and profligate pursuits. Alas! they are not only destitute, poor, and helpless, but they are young and inconsiderate, most of them also ignorant of religion and their duty. Nor have they learned any useful occupation—they are not only ignorant—they have many of them been not only neglected, but nursed in vice and trained to crime by those who should have guided them in the paths of virtue. Or if, in their solitary cells, and under the excellent superintendence of our bridewell, they have made some progress in learning a useful trade; and if some serious reflections have been awakened, and some good resolutions have been formed — still they are only in their commencement of good; and it is in this feeble or half-taught state they are sent back on the world, neglected and uncared for, to be the victims of want, disgrace, and old and hardened profligates.

" Take any one of these views of their condi-

tion—and say if their case should not engage your compassion.

"Think of the condition of any individual, avoided—disgraced—shut out from society—without the means of subsistence—with no alternative but to starve, or to take of the property of his neighbour; and I ask if it would not be a temptation above the virtue of the generality of mankind? What then must it be to the young and ignorant—the feeble-minded and irresolute—who have not yet commenced the path of wisdom—are looking to it perhaps with a wistful eye, but have scarcely taken one step towards its commencement? Is this a situation in which any human being should be left? is it a situation for a youthful delinquent? or would it be wonderful if he should fall before it?

"Join to this the consideration of another evil, which even the young who have been educated with the greatest care have found it difficult to resist: former wicked associates—able, artful, and active—but hardened by age and long practice in profligacy and crime. It is well known that such persons are on the watch for the dismissal of their youthful companions—that they receive them with open arms—flatter them and entice them to wickedness; and it is too much to expect that they should not in most cases be successful; that they should succeed in taking advantage of the weaknesses of these youthful criminals, of their destitution—their disgrace; is it wonderful that at the moment when such children feel themselves abandoned, they

should consider these associates as their only friends —that feeling all their bonds of connection burst asunder—they should turn from the good as their enemies, and throw themselves into those dens of wickedness which are open to receive them."

Many years before the actual erection of the House of Refuge in Glasgow, the subject of "aiding destitute criminals" had occupied deeply the mind of Dr. Macgill. In regard to females, the principle had been acted on twenty years before; and the Magdalene Asylum owed its existence entirely to the persevering exertions of this excellent minister. At the opening of the asylum in 1815, Dr. Macgill preached a most appropriate sermon, from Matthew xviii. 12; "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." In this discourse he touchingly pleads in behalf of destitute criminals, from considerations connected with the public interest; from views of the moral and physical situation of the unhappy individuals themselves; and above all, from the revealed will of God in regard to the restoration and salvation of the souls of men. He then gives a short account of the "Glasgow Society for

the encouragement of Penitents," which had been formed a few years before under his immediate auspices. That society embraced two great objects; first, to preserve boys who had fallen into crimes from returning to their idle and pernicious courses; and secondly, to protect and encourage penitent females in their desire of reformation. The second of these objects was first attended to; and by the liberality of the public, Glasgow soon numbered with its benevolent institutions, a Magdalene Asylum worthy of the noble edifices with which it is associated. Five years after, when Dr. Macgill republished his sermon, it appears that notwithstanding the disappointments inseparable from all such institutions, "the instances of success were so many and so great in the period of the institution, as to give pleasure to every man who regards the temporal welfare of his fellow creatures; how much more to him who estimates with Christian faith and Christian feeling, the value of saving a soul from death!" The scheme with regard to boys was carried soon after into effect on a limited scale; but it was not till many years after that a separate institution was erected for their benefit; an institution which has succeeded admirably in its benevolent object. In the appendix to the second edition of his discourse, (1819,) Dr. Macgill sketched the plan of a "House and School of Industry" for destitute females, whose character may be good, but who from circumstances are unable to earn their own subsistence. He also proposed

the plan of a "Work-house," consisting of two great divisions; one for boys, and another for men destitute of employment. Both of these schemes were at the time carried into effect on such a scale as proved their practicability and usefulness. But it has been since the death of the benevolent projector of both, that they have been carried out on a principle and with a zealous liberality which promise to ensure their permanence. With the Magdalene Asylum there has been connected a Female House of Refuge, under the patronage of Christian Ladies in the city and neighbourhood; and Work-houses or Schools of Industry for young and old have been organized. "Blessed are the dead which die in the Lord,—they rest from their labours, *and their works do follow them.*"

In connexion with such benevolent enterprises, we may notice the society for promoting the comfort of *old men* in circumstances of destitution. This institution found in Dr. Macgill a most cheerful and active patron. It was formed and conducted chiefly by a number of young men of Christian and philanthropic character, and it still flourishes under similar patronage. Its "originator," as he is termed in the minutes of the Society, was Mr. Thomas Parker, an English gentleman then resident in Glasgow, and well known for his active benevolence. Dr. Macgill was President of it from 1813 to 1817 inclusive, when he was succeeded by Henry Monteith, Esq. of Carstairs, then Lord Provost. William M'Gavin, the distinguish-

ed author of "the Protestant," was for several years its Vice-President. The situation of old men when reduced to poverty, was *frequently* spoken of by Dr. Macgill with peculiar tenderness. He used to remark, that aged *women* have resources which are greatly shut out from *men;* and that a more helpless class there could not be than an aged man who had outlived his means, and the friends of whose youth were gone.*

In the proceedings of "the Society in Scotland for propagating Christian knowledge," Dr. Macgill ever felt a deep interest. It was in 1824 he was called to preach before its directors and members, the annual sermon; and at the meeting of the Society thereafter, the chair was occupied by his most esteemed friend, Sir Henry Moncrieff. As usual, he was asked to allow the Sermon to be published. It has for its subject, "Ye are the light of the world," Matt. v. 14. In place of discussing the character of Christianity and its ministers as the "lights of the world," Dr. Macgill has in this sermon given a comprehensive *historical* view of the dispensations of God in the Jewish and Christian economies, in subserviency to their great end, the instruction and salvation of mankind. The discussion is conducted in a manner

* Most of the philanthropic Christians of Glasgow who co-operated with Dr. Macgill in these "labours of love" are now gone—to the resting place of the spirits of the just. Messrs. John Swanston, John Robertson, John Alston of Rosemount, and others, survive; and long may a gracious providence continue to bless the community with such citizens!

somewhat new, and the discourse, though partaking more of the nature of a dissertation, or short treatise, than of a popular Sermon, is replete with valuable and well-selected information.

Dr. Macgill took much interest in the scheme of Church Extension, and in the plans and proceedings of the Church Building Society of Glasgow. In proof of this we may state, that one of the last meetings he attended was one in connexion with the opening of the newly-erected Martyrs Church in Glasgow, in 1839. As the oldest minister present on that occasion, and as having been particularly alluded to by a preceding speaker, with the respect due to his years and his services in the church, Dr. M. rose and gave utterance to his feelings in a short but appropriate speech. The allusion to the parish school at Eastwood was made by Mr. Collins, and the circumstance to which reference had been made, we have noticed in connexion with the early labours of Dr. M. in that place.

"He was always happy to have an opportunity given him of bearing testimony to the importance and value of the Church of Scotland. The longer he was a minister of that church, the more he admired the wisdom, and goodness, and piety of the men by whom it was founded. We have this day had unexpectedly an evidence of that sagacity, that piety, that deep sense of religion, which in our country, and in every part of our church, will be seen and estimated by every wise and good man. You have heard an affecting instance of

good having been done, by a parish minister discharging the pleasant duty of visiting the parish school, and encouraging the young in the prosecution of their education. Here you see a characteristic of our church, in the first place, in superintending and promoting education—committing the parish school to the countenance and support of the minister—and last of all acting upon the principle, which unfortunately has been brought into disrepute in the present day, of connecting education with the gospel of Christ—dissociated from which education is deprived of all its value, and becomes as nothing, and worse than nothing. In the same manner we see comfort given to a minister in the discharge of his duty, by receiving encouragement from unexpected quarters. Many a time the minister of the gospel is grieved by the perversity or carelessness of his people, and is downcast by seeing no good from his ministry. But every man who has laboured long and faithfully as a minister, must have found at last that instances were frequently recurring from which he unexpectedly learned that his labours in the Lord had not been in vain; and I trust that considerations of this kind will encourage us all to the faithful discharge of our duty. Rejoiced am I," he continued, "at having met on this occasion with friends whom I have long loved, and whose worth and excellency I have long esteemed. I am sure little did I think when ordaining my friend Mr. Collins to the office of an elder and office-bearer of the

church, that he would become so distinguished at a period so critical, and that he should have been raised up by the providence of God to accomplish so much good, in the face of so much opposition. Whenever I have taken an interest in any religious and benevolent institution, I have always found it the case that I was exposed to the misapprehensions of some, and the obloquy of others; and in the present enterprise we may expect to have our exertions regarded by many as foolish, and perhaps hypocritical. I remember when the Lunatic Asylum was established in Glasgow, and in which I felt a warm interest, I was honoured by being classed among the lunatics themselves for whose benefit it was intended. (A laugh.) In the same way must we lay our account to have our motives misunderstood and vilified in the present instance; but I hope that in every difficulty we shall act in the spirit which animated the Apostle when he said—'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.'"

In no subject did Dr. Macgill feel a deeper interest than in the progress of education, and particularly in its connexion with true religion. The efforts of the Church of Scotland by its educational committee, aided as these were by the friends of the great cause in Glasgow and the West of Scotland, were witnessed by him with peculiar emotions of pleasure; and the following letter, addressed by him to the Rev. George Lewis, now of Dundee,

then one of the Secretaries of the Glasgow Educational Society, while it embodies his sentiments on the subject and suggests some important views, will be read with interest as illustrative of the high place which the progress of education and its improvement held in his mind :—

" *Glasgow College, April 20th*, 1835.

" My Dear Sir,—I beg leave to express to you the pleasure with which I have heard of the plan which is proposed for extending more widely, and carrying to a higher state of improvement, the explanatory system of education. Nothing, I think, can be more obvious, than that it is of great importance to communicate, as much as possible, the meaning of every word and sentence which the young are taught to read. In this way just notions are attached to every word which is read or spoken, important knowledge is communicated, and just sentiments are inculcated and impressed on the youthful mind : thus, too, the best opportunities are presented to the teacher of giving instructions and lessons suited to the dispositions of his pupils —the various powers of the mind are also exercised and improved,—good affections are called forth and cherished,—the desires are directed to the best objects, and the youthful character is trained and formed to excellence. To this should be added, which is of no small importance, instruction in the art of reading. Instead of being a mechanical and irksome task, in which the mind takes no interest,

it becomes both to master and scholars a pleasing and improving employment. The successful prosecution of such objects is, however, no easy undertaking, and requires much tact and talent on the part of the teacher. So much is this the case, that, in my opinion, the profession of a teacher is one of the most difficult, as it is one of the most important in human life. In particular, it is necessary that he possess, in an eminent degree, the power of simplifying his ideas, and presenting interesting illustrations suited to the capacities of the young, and taken from objects with which they are acquainted,—nor should the expense of books of an interesting order, and drawings and prints of external objects, ever be put in competition with the advantage and pleasure which they afford to the youthful scholar. No man should think himself above the need of instruction in so difficult and important a profession as that of the teachers of the young; and if almost any other profession in life requires a previous training and apprenticeship, to qualify men for their suitable discharge, surely it must also be important for eminence and success in the profession of a teacher. Much and deserved praise has been given to the parochial teachers of Scotland, yet it must be allowed that there are among them great diversities of excellence, —that great improvement may be made in the modes which they follow,—and that we should always be ready to adopt and incorporate with our system every useful suggestion, from whatever

quarter it comes, or by whatever people it is followed. One part of your plan, permit me to add, affords to me peculiar satisfaction—that of keeping continually in view the formation of the youthful character to religion and virtue; and, I trust, in this country, it will never be forgotten, that men may have much knowledge, and yet be wicked and miserable, and that to make them good is the surest way to make them happy.

"With best wishes for your success in the important object which you have in view,

"I remain, my dear Sir,

Yours, very truly,

"STEVENSON MACGILL.

"To Rev. George Lewis."

In connexion with the present position of the Church of Scotland, few events gratified Dr. Macgill more than the union of the members of the Associate Synod with the mother church, from whom they had so long been separated. Although not a member of the Committee of Assembly to whose care that important matter was entrusted, he took a lively interest in its proceedings; and when these issued in a consummation so much to be desired by every well-wisher of Zion, he embraced the first public opportunity of testifying his gratification in the result. He attended a meeting of the Presbytery of Glasgow, when the brethren of the Associate body were to be formally enrolled constituent members; and on that occasion

his eye glistened with more than its ordinary lustre, when he publicly hailed the Rev. Dr. Willis as "one of his most distinguished students," and gave him the right hand of fellowship with every feeling of affectionate respect.

In the summers of 1838 and 1839, Dr. Macgill was usefully employed in preparing two volumes for the press. The one of these is his "Lectures on Rhetoric and Criticism, and on subjects introductory to the critical study of the Scriptures." The work is dedicated to the Marquis of Bute, "as an humble tribute of respect for his character, and gratitude for his friendship." The lectures which it contains are twenty-five in number, embracing such subjects as the following:—the origin and progress of language and of writing—the ancient manuscripts, especially those of the Old and New Testaments—their most celebrated versions—the character and peculiarities of the languages in which the scriptures are written—the general ends of writing and public speaking, and the means of attaining these in the best way—the style of the sacred writings—the poetry and history of the scriptures—public preaching—and the duties of the clerical office. These lectures had been read to the students of theology at an extra hour on Saturdays, and they were chiefly designed to be introductory to the study of sacred criticism. The work, as a whole, contains much valuable information for theological students, and its perusal by private Christians would bring them into con-

nexion with many useful topics of scriptural and general knowledge, from which they may have been kept back by the want of accessible means of information.

The other work to which allusion has been made, is his volume of Sermons, "affectionately inscribed," with great propriety, "to his former pupils, now his brethren, as a remembrancer of past times." It contains twenty-seven discourses, on so many distinct subjects, almost all of a practical character, and distinguished more or less by evangelical views and accurate observation of life and manners. The pious and intelligent reader will peruse such sermons as those of Dr. Macgill with affectionate interest and personal edification; but he will desiderate a bolder and firmer grasp of deep-toned principles, together with a more pointed appeal to the consciences and the hearts of dying men. It was in these particulars, we apprehend, that the excellent author failed, both in the pulpit and from the press; and hence the want of that decided eminence, which as a preacher he would otherwise have attained. We know many instances of the same kind; and there cannot be a doubt that, with the ordinary qualifications of style and manner, the main requisites to a deservedly popular and effective pulpit oratory are, a comprehensive and warm-hearted grasp of holy truth—deep and pungent appeals to the conscience—and that *onction*, as the French call it, for the want of

which no elegance of style or manner can possibly compensate.

Many years before his death, Dr. Macgill was deeply involved in pecuniary difficulties, from causes originating in his benevolence of feeling, and ignorance of the business of the world. Perhaps one of his faults, though an amiable one, was, an overweening attachment to relatives, and an inextinguishable wish to see them prosper in the world. The subject is a painful one; but I could not pass it over in faithfulness to the task I have undertaken. While his character came out from the ordeal perfectly skaithless, the result of these pecuniary embarassments could not fail to press him down, and to cripple his means of usefulness. On such trying occasions, the value of judicious, liberal, and delicate friendship is specially felt; and in the prompt and disinterested efforts of such honourable merchants of our great commercial metropolis as Henry Monteith, James Denniston, and Robert Dalgleish—and others perhaps might be named—the wounded sensibilities of the excellent Professor found that "a friend in need is a friend indeed." Nor were the invaluable services of his early patron and friend, Sir Henry Moncrieff, withheld on this trying occasion. A letter which he wrote immediately on learning the painful intelligence, and which suggested a judicious scheme of settlement, begins in the following terms:—"I know you will do me the justice to believe that I sympathise with you most deeply and most affectionately. The

account has come upon me quite unprepared, and there are indeed few calamities out of my own family which could have affected me in the same degree. May the God whom you serve in your spirit in the gospel of his Son, support and comfort you in this most serious and afflicting conjuncture. It is only from Him that you can receive either the strength or the comfort which you require. Neither the sympathy nor the prayers of the many sincere and enlightened friends who take an affectionate interest in you will be awanting on an occasion so seriously affecting to every one of them."

For twelve months prior to his death, the health of Dr. Macgill had sensibly declined. He had had several attacks of illness, and particularly in the month of October, 1839. He was then reduced to a state of great feebleness; and in a private interview I had with him about that time, it was my earnest endeavour to dissuade him from attempting to open the class on the day fixed. His mind, however, was intent on this, and he carried his resolution into effect without any apparent injury. Indeed he was able to lecture all winter, and never was absent from the class from illness a single day. At the end of the Session, he was laid up for two weeks by a degree of fever, which was occasioned by over-exertion, in hearing an unusually large number of discourses. During the earlier part of summer, he continued pretty well; and was even able to walk about with considerable activity. On the 24th of July, he rode

up to Hamilton, and had an interview with the Duke at the Palace, on the subject of a bursary for a young friend. He returned before dinner in very good spirits, and said he felt the better of the ride. A few days after this, he was asked by a pious lay friend to prepare for the press a third edi- of his "Letters to a Young Clergyman;" and on a proposal to assist him in the correcting of the press, he said with emphasis, "I will not let any correct the press but myself." He then added, "I am going to amuse myself for a few days before I begin the work." He went to several places, and on the 30th, he had gone down for a night on a visit to a friend at Bowling Bay. On his way home, he encountered a storm of heavy rain, and caught a severe cold. On his arrival at his house in the College, he looked extremely fatigued, and said that he had got a sore throat. On the following day, he had become worse, and the aid of Dr. Macfarlane was then called in. Every thing that medical skill and affectionate kindness could command, was done for his recovery, but he rapidly sunk. Delirium came on very soon, but at intervals when his mind was clear, he was always in the attitude of prayer. The hoarseness was so very great, that he was not able to make himself heard. At one time he said, "How lamentable to be in a state of mind that I cannot commune with my Saviour!" In those moments when he was most under delirium, he was generally as if addressing an audience; and at times was heard as

if in conversation with a particular friend. In the last week of his life, on two different mornings, when his sister, Miss Macgill, went in to his room, she found his mind quite clear. He seemed pleased to see her, raised himself in his bed, grasped her hand in his, while he laid his other hand on her head, and prayed for her most affectionately. The Rev. Dr. Black of the Barony, was present at his last moments, and along with two of his nephews, assisted in the last duties. For some hours before his death, he was in a kind of sleep. Dr. Black held his hand. Before the pulse ceased to beat, he opened his eyes wide; then shut them again: and all was over. He died on the morning of the 18th of August, 1840. His funeral obsequies were attended by most of the members of the University, and of the Presbytery of Glasgow. His mortal remains repose in the Church-yard of the Blackfriars or College Church, where a marble monument has been lately erected by a friend, with a suitable inscription.

Dr. Macgill's character will be best read in his official actings, and in his published works. Naturally he possessed a remarkably well-balanced mind, associated with much feeling of delicate sensibility. His conception of things was uncommonly vivid, and he had the talent of expressing his thoughts in language at once easy and appropriate. His knowledge of human character was profound. His views of human nature, and of

man's condition, as the subject of God's moral government, were comprehensive, elevated, and just. He possessed in a high degree the talent of accurate discrimination, and the power of independent thinking. Many have excelled him in native force of character, and extent of acquired knowledge; few have equalled him in an admirable adjustment of mental capacities, or in an orderly arrangement of useful information.*

As a Christian, as a Christian minister, and as a Christian teacher, one great principle habitually predominated in the soul of Dr. Macgill. Whether we shall call it a supreme regard to the glory of God, or a deep and awful sense of responsibility to the omniscient judge, or a paramount impression of the sacredness of the duties entrusted to him; whatever be the name we apply to it, the principle is the same, and its practical developements in him were uniform and consistent. Even that benevolence which to ordinary observation seemed the most prominent feature in his character,

* The attainments in theology and literature, which Dr. Macgill made when a student, were enlarged and systematized in future life. In the summer of 1814, the late Professor Mylne, then residing at his country house at Fairlie, near Largs, meeting by accident a friend just arrived from Glasgow, put to him the question, "What do you hear about this vacancy in the College—the Divinity Chair?" Said his friend, "I would rather ask *you* about that." "Ah," returned the Professor, "They keep all hid from me. What do *you* know?" "Oh, Dr. Macgill is mentioned as a candidate." "Well," replied Mr. Mylne, "He'll do,—Macgill is a student. He has retained his habits of study, and this is what few do. We all get lazy."

was just one of the more marked and practical expressions of his prevailing principle. He lived to God. In his apprehension, every thing must be subordinated to this high aim; and hence, it may be said with truth, that all his thoughts and feelings ran in a devotional channel.

Perhaps the most prominent feature in the moral character of Dr. Macgill, was his strict and unbending integrity; a quality which in his case, moreover, was not the result of an honourable feeling merely, but the practical expression of his holy fear of God, and a supreme regard to the eternal laws of rectitude. In the course of his public life, Dr. Macgill had many opportunities of manifesting this feature of character, and on more than one occasion, at a considerable expense of private feeling. I shall give two instances of many, as illustrative of this. In pursuance of his decided views on the subject of the choice of the Lord Rector in the University, as fully expressed in his answers to the questions put to him by the Commissioners for visiting the Universities,* he found himself, in 1829, called upon by considerations of conscience, to enter his solemn protest in the Minutes of the Senatus, against the election of a distinguished nobleman, (the Marquis of Lansdowne,) whom he considered as placed by circumstances of residence and otherwise, in a situation which legally disqualified him for discharging the duties

* See above, pp. 89—92.

of the office, or for taking that sympathizing interest which a Lord Rector ought to take in the concerns of the University. On another occasion, when a majority of the members of the college, as distinct from the University, resolved to alienate the right of patronage to the parish of Govan, in favour of a private gentleman, for the sum of £2000, Dr. Macgill took the lead in the noble minority, who set themselves in determined opposition to a measure so revolting; and whose efforts issued in an appeal to the Court of Visitors, by whom the bargain was declared illegal. The "protest," which was drawn up by Dr. Macgill, and laid before the Senatus and the Visitors, embodies, in clear and vigorous terms, the leading objections to the measure, on the grounds of illegality and inexpediency.*

* As a minor illustration of the consistency with which Dr. Macgill acted in all cases, whether of public duty or of private friendship, the following may be noted. A gentleman of high respectability, whose friendly intimacy with Dr. Macgill fully entitled him to do so, waited one day on three of the members of the Faculty to solicit their votes in behalf of a very promising young gentleman, as a candidate for one of those bursaries in Glasgow College, which entitle to an exhibition in Baliol College, Oxford. Two of the members to whom application was made, instantly gave their pledge in favour of the applicant. Dr. Macgill, with every inclination to gratify the wishes of the friend who made the application, examined his note-book and read from it the statutory conditions, on which, by the will of the founder, such bursaries were to be bestowed, and intimated that, if he found that the conditions in this case had been complied with, and that the young friend for whom application was made stood first on an impartial estimate of claims, he would not be backward in his support, but that he would give no absolute pledge. I am not certain whether

Few men were freer than Dr. Macgill of the trammels of party, whether in politics or in the church. Nevertheless, he was a party man in that noblest sense in which such a character is most feared, and perhaps most disliked: he was an enemy to all corruptions, and the staunch friend of all reform. When a student in the University of Glasgow, he became a member of an association of the Masters of Arts, formed for the purpose of countenancing and assisting Professor Anderson, in his efforts to counteract abuses, and to promote substantial reforms in the management of the College. He attended their meetings, took an active part in the business transacted, and acquired the confidence and esteem of his associates. Although this Society was soon put down, by the dominant influence of the majority of the Professors and their adherents, the good effects of it were felt at the time; and I am not very certain, whether the wholesome influence which it exerted in the way of a check on growing corruption, is entirely gone even at the present day.*

he did give him his vote. My impression is that he did; but the promising young man who then carried the election soon after died in the prime of youth, to the deep regret of a large and respectable circle.

* Professor Anderson, to whom allusion has been made, was the son of the Rev. James Anderson, minister of Roseneath, and grandson of the Rev. John Anderson of Dumbarton, and afterwards of Glasgow, the able and pious author of the "Defence of the Church of Scotland," against the Episcopalians of the revolution and union periods. The Professor held first the chair of Ori-

To all the publications of Dr. Macgill the character of *practical usefulness* may with propriety be given. But of his "Letters to Young Clergymen," and his "Discourses and Essays on subjects of public interest," we may say that they are calculated to be pre-eminently useful. The extent of observation, and the variety of valuable suggestion on all matters connected with clerical character and habits, render the one a most valuable

ental languages, and afterwards that of Natural Philosophy, the studies of which were much more congenial to his natural disposition and habits. He held this office from 1760 to 1796; and there is unquestionably no name in the annals of Scottish science, which stands higher than that of Anderson, whether we consider his scientific attainments; his mechanical skill; the practical improvements he introduced into the department of physics; or the munificent provision which he made for the advancement of popular science, in the Institution at Glasgow which bears his name. See his life in the Glasgow Mechanic's Magazine, Vol. III., and abridged in Chambers' Lives of Illustrious Scotsmen. Anderson was too far in advance of the age in which he lived, and too honest withal, to be allowed to pass quietly along in his efforts to expose abuses, and to throw light into the dark recesses of a literary cloister. The young men who rallied around him revered his talents, while they were charmed by his eloqueuce and his wit. They considered him as an "ill-used man;" and they associated themselves together for the purpose of giving him all the encouragement they could. In the course of a few years, however, their efforts were paralyzed by the introduction into their ranks of a number of *old* "masters," who came in from their manses in the country by special request, to check the forwardness of the young men. Under the new regime, managers favourable to "things as they were," came to be chosen; and among them we may notice the chairman, Mr., afterwards Professor Couper, then minister of Baldernock; and the Secretary, Mr. James Candlish, an eminent classical teacher, the father of the Rev. Dr. Candlish, of St. George's, Edinburgh, whose eminent talents have given him such a prominence in the present struggles of the Church.

monitor for clergymen of any church; while the hints on a variety of matters connected with the

That there was, and still is, great room for reforms in the University of Glasgow, may appear from the following passage in the enlightened Report of the Commissioners for visitation of the Scottish Universities.

"Many of the Professors have brought before us the impossibility of any real business being actually transacted by the three Ordinary Visitors of that University, or of that body exercising any regular and efficient control over the administration of the College. The Rector is seldom resident; the Dean of Faculties is chosen by the Professors themselves; and the Minister of Glasgow, one of the other Visitors, has been for some time the Principal of the College. But the powers and duties, with which former statutes of Visitation entrusted the Ordinary Visitors, are of the highest importance to the well-being of the University; and it is greatly to be regretted, considering the important duties of such Visitors, that provision had not been made for securing attention to the business entrusted to them. The result has been, that the duty of Visitors has never been performed in the way or to the extent pointed out by the statutes; that the Principal and Professors have assumed powers in direct opposition to the regulations of these statutes, even after their construction had been settled by a Court of Law; that there is no practical check on their expenditure or on their administration or disposal of the Surplus Revenue of the College; and that the Visitors, at least for a great length of time, have not exercised or even been made acquainted with the powers they possessed, or with the nature of the duties entrusted to them.

"In the course of our inquiries respecting the Revenues and the Rentals of that University, we had occasion deeply to regret the evils which have flowed from the absence of any proper inspection and control. Much valuable property appears, even at a very recent period, to have been alienated or feued by the Principal and Professors on the most disadvantageous terms, and some of the most valuable building ground in the City of Glasgow, which might now have been in the course of yielding an immense revenue was parted with for a very small annual return. Very shortly before our Visitation, the Principals and Professors had given off part of the College garden or area intended for the Students, for building purposes; and it appeared that an extension of this plan

"Christian and Civic economy of large towns," and of the country at large, impart to the other a

was in contemplation. We felt ourselves called upon at once to prevent any further encroachment on a space so important for a University situated in the centre of a manufacturing town, and at all times so fitting and graceful an addition to an academic structure.

"It appears that upon a recent occasion it had been proposed to sell the right of patronage of an important Church living in the neighbourhood of Glasgow, although no other church preferment is at the disposal of the College. Upon this point, one of the Professors themselves appealed to the Visitors, and the measure was thus prevented.

"The evidence respecting the University of Glasgow will point out many other illustrations of the remarks which we have now made respecting its government.

"Our attention has, therefore, been anxiously turned to the subject of the Constitution which ought to be established for that University. We are disposed to think, notwithstanding the earnest representations and complaints made to us by the Professors, that there are advantages attending the manner in which, from the year 1727, the Rector has been elected by the Students. But we do not think that these advantages are so great as to lead us to introduce the principle in all its extent in any University, in which it has not hitherto made part of the system. We conceive it to be very important that the election should not occur oftener than once in four years, and that the right of election should be extended to the Graduates. The personal discharge of the duty by the individual chosen to the office, and his presence at the University Courts, will be secured in the manner explained in the Scheme of the Constitution for the University of Edinburgh.

"From the extent of property belonging to the University of Glasgow, there is much more business, which must fall within the cognizance of the University Court, and the meetings of that body must necessarily be more frequent than in the other Universities. On this account, we have proposed that the Court in that University should consist of a greater number of members. In framing this plan, while we have kept steadily in view the material objects already mentined, we have anxiously endeavoured to adhere, as nearly as the circumstances appear to admit of, to the general

sustained character of public utility. With these memorials of the soundness of his judgement, the elevation of his piety, and the purity of his moral taste, will be associated in the grateful recollection of posterity, a benevolence which mightily distanced the characteristic selfishness of ordinary human nature, and a philanthropy which claims for him a distinguished place among the benefactors of mankind.

principles of the original Constitution, modified, as it has been, by Statutes of Visitation and the course of practice.

"We have felt assured that both the Chancellor and Rector must be disposed to nominate resident Assessors, who will undertake regularly to assist in discharging the duties devolved upon the University Court. In like manner, the Graduates cannot but be disposed to make a selection of an Assessor on the same grounds, for they would feel that otherwise their privilege would be entirely thrown away: and the main practical objection which has been stated to us against the selection frequently made for the office of Rector, will be obviated in a considerable degree by the provision for personal discharge of the duties.

"With these modifications, we propose that the Constitution in other respects shall be the same with that framed for the University of Edinburgh. It appears to be essential for the well-being of the University, and harmony of the Professors, that the distinction at present subsisting between the members of the Faculty and the members of the University should cease, the endowments already appropriated to the different Chairs remaining unaltered. The Examinations and documents before us contain abundant evidence of the mischiefs arising from the different powers and privileges belonging to the two classes of Professors. The distinction appears not to be well-founded in principle, as we cannot perceive on what ground it can be maintained that Professorships instituted by the Crown in the course of this century, should not belong to the College, and be on the same footing with Professorships instituted by the Crown so late as the middle of the last century."

APPENDIX.

No. I.

Letter from the Rev. Sir Henry Moncreiff Wellwood, in reply to one from Dr. Macgill on the subject of Orphan Hospitals, 1805.

"*Edinburgh*, 15*th March*, 1805.

"My Dear Sir,—I am afraid my opinion is of little consequence on the subject of your letter. But I shall not make you wait for it, and shall suggest freely whatever has occurred to me.

You have not given me any idea of the probable number of the orphans to be provided for, though much depends on this circumstance in estimating the different advantages of the two plans you have mentioned. From my observation, the plan which proposes to place the orphans in one house, under the charge of a respectable matron, and a proper teacher, is for many reasons preferable to the scheme of boarding them in separate houses through the town. In the separate houses, their comfort, their habits, and their preparation for active life, depend more on the character and dispositions of the families in which they are placed, than on all the education without doors which you could procure for them. Some of them might be very well—both well trained, and well treated; but in general, nothing you can give as board will secure them against the negligent, and sometimes against even the harsh treatment, so commonly experienced by parish children, who have no relations but the public—and nothing you can do, will give them *equal* advantages, in oppos-

ition to the variety of characters among those who have the charge of them. But my chief objection to this plan arises from a fact which is scarcely to be denied, that in private families of different tempers, with or without children of their own, their means of private religious education must be very different; and excepting what they receive at public schools, it will in many instances be completely neglected. Those who neglect their own children, will never think of the religion of paupers; and even those who attend to their own, will never think orphans in whom they have no personal interest, equally entitled to their solicitude.

There are many objections to hospitals and poor's houses which cannot be set aside. But from all I have observed, the means which they afford for the religious education of children, and for securing to the children of the poor the effects of equal tuition and domestic discipline, are sufficient to counterbalance all their disadvantages. Under the charge of one matron and one teacher, whose conduct is regularly inspected by faithful managers, they have always appeared to me to have advantages which would not easily be found for the poor by any other means. I acknowledge that the advantages are by no means the same, if the number of orphans exceed what one matron and one teacher can properly attend to. The multiplication of matrons and teachers is not only an evil in itself, but from its effects, a public nuisance. If ever your numbers were to become so great, you have it always in your power to place a few in private families, and to bring them in succession into the house as vacancies occur—keeping in the house at all times such a number as the master and mistress can do perfect justice to.

"This is in general my opinion. I have been in the management of the orphan hospital here, and sometimes of some of the other hospitals for the best part of 30 years. I think the Orphan Hospital the best institution of its kind for poor children. It has served its purpose completely;

but I certainly think, we did better when the number of orphans was smaller than it is at present. We have not yet multiplied our teachers, and have but one matron still. But some expedient must soon be resorted to, for our numbers are greatly increased.

"These hints I am sensible are of little importance, but they will shew you my willingness to attend to your request.

"I am always, my Dear Sir,
"Sincerely and faithfully yours,
"H. Moncreiff Wellwood."

No. II.

Letter from the Rev. Dr. Charters of Wilton.

In introducing the following letter from this very eminent minister of the Church of Scotland, it is proper to mention that the "two discourses" noticed in it were preached and published by Dr. Macgill nearly about the same time, 1810. That on education was preached before "the Glasgow Society of Teachers," and published at their request. It contains a great variety of most judicious observations on the great *object* of education, and the *means* by which that object may be most successfully attained. Two years after (1812) it was judiciously followed up by the publication of another discourse delivered on the anniversary of the Charity Schools of Glasgow, and entitled, "The qualifications of the Teachers of Youth." Both of these most valuable pieces are now in-

cluded in the volume of "Discourses and Essays on subjects of public interest." The second publication alluded to by Dr. Charters is the discourse on "Asylums for Lunatics," preached on laying the foundation stone of the Glasgow Lunatic Asylum, Aug. 2, 1810. That splendid monument of charity owes its erection greatly to Dr. Macgill; and in this oration he pleads in its behalf with a pathos and a judgment worthy of the theme. The success with which the Glasgow Lunatic Asylum has been attended since its opening in 1814, must have been peculiarly gratifying to his benevolent heart. In sending a copy of both these discourses to Dr. Charters, he knew that he was coming in contact with a kindred mind.

"*Wilton Manse, March* 14*th*, 1811.

"Dear Sir,—I return thanks for your two discourses. The thoughts on education are just and liberal and useful. Perhaps the mentioning a few proper books, and a few instances of their effect on young readers, might add to their interest and utility. The oration for the asylum is eloquent and impressive. There are anniversary sermons for various charities. One for this would open a new field for preachers—profound meditation on the ways of providence—subjecting not only the proud and worthless, but the wise and great and good—final causes—the awful lesson of humility—compassion for the extreme of human wretchedness—a future state, when reason will emerge from the short eclipse. The lunatic asylums in Glasgow and Edinburgh fill up a blank in Scottish charity.

"The signs of the times are glorious—the word of God, as at Pentecost, going forth among peoples and tongues—

slavery abolished—good works multiplied. If the dragon hath great wrath, he hath but a short time.

"I send the miscellany for the sake of a paper on preaching, and a notice on the last leaf. Mr. Richardson wrote me that you were kind enough to take charge of a subscription paper; if the names are sent in the course of a fortnight they will come in time to be printed in the list. In my partial judgment, the sermons are calculated to do good. I feel in printing them an effect on my own mind, which may perhaps be felt by others. May you persevere in every good work with growing delight.

Yours sincerely,

"Samuel Charters."

In 1819, Dr. Macgill republished this Sermon in his volume of "Discourses on subjects of public interest," and in the notes appended, he takes the opportunity of making reference to a gentleman in Glasgow who had been his precursor in efforts on behalf of the Lunatic Asylum. I refer to the late much respected Robert Macnair, Esq., of Belvidere; afterwards Collector of Her Majesty's Customs at Leith. The disinterested and most valuable services of this gentleman in the erection of the Asylum have been most properly recorded in the report of that institution for 1838.

No. III.

"TO THE REV. DR. MACGILL,

"*The Farewell Address of the Tron Church Congregation.*

"Rev. Sir,—Impressed with the warmest sentiments of af-

fection and esteem, we beg leave to present this address expressive of the high sense we entertain of your character and merits; and also in congratulation of your advancement to that honourable situation to which you have been recently preferred.

"As a Christian and as a Minister, your piety and your labours shew a mind formed under the benign influence of the gospel, and have always been the objects of our affection and respect. We cannot omit to notice those more public labours in which you have been engaged; and also your publications in support of religion and virtue, as well as in the extension of knowledge and the diffusion of benevolence; and, ever recollecting the connexion of character with situation, you have endeavoured to adorn those truths which you taught and recommended, by a life and conversation becoming the gospel.

"While we express our regret at the loss of our amiable Pastor, we also join the general voice in presenting our sincere congratulations to you on your promotion to the Theological Chair in the University of Glasgow. May you long continue to fill this important situation, an honour and an ornament to the Church of Christ, and be successful in bringing forward many who may shine as lights in the world, that your praise may be in all the churches.

"With sorrowful but with the most endearing sentiments of affection and esteem,—we bid you, farewell. The memory of your instructions, of your virtues, and of your labours of love, will long be remembered and cherished in the hearts of a grateful and an affectionate people.

"May you share largely of the grace and spirit of your divine Master; and may He who alone is able to keep you from falling, direct you by his counsel and preserve you by his power, that when He has finished the purposes of his providence and grace with you here, He may present you faultless before the presence of his glory with exceeding joy.

"Subscribed by appointment of the Congregation, by

"Andw. Cowan.	"Wm. Orhart.
"John Smith.	"M. Muirhead.
"James Brash.	"Wm. Rodger.
"Robert Todd.	"James Craig.
"Wm. Collins.	"Wm. Currie."

"Glasgow, 20th April, 1815."

In the above "address," there is a delicate reference to a Sermon by Dr. Macgill, which was preached before the Synod of Glasgow and Ayr in 1796, and published under the title, "The connexion between situation and character;" an able and ingenious view of the influence of situation and circumstances on character in general, but especially on that of a minister. It contains the germ of his larger work, the "Letters to a Young Clergyman." In his volume of "Discourses and Essays on subjects of public interest," 1819, Dr. M. republished this Sermon under the more comprehensive title, "The character and conduct becoming Ministers of the gospel."

Of the highly respectable members of the Tron Church Congregation who presented the above, there survives I believe, only one distinguished individual, who at the date of the address (1815), was a very young man, occupied in the laborious office of a teacher of youth. Dr. M. knew his worth, and befriended him with the kindest affection. I refer to Mr. William Collins, whose name stands fifth in the list.

No. IV.

From the Right Hon. Lord Glenorchy (now Marquis of Braidalbane, and present Lord Rector of the University of Glasgow), on the Jubilee to Professor Jardine, 1824.

"*Achmore, by Killin.*

"My Dear Dr. Macgill,—I should have regretted exceedingly had not an opportunity been given me of taking part in the celebration of Professor Jardine's termination of his most successful career as a Public Teacher. I am much obliged to you for your communication on this subject, as it will enable me to show, in a small degree certainly, my gratitude and respect for so worthy and useful a character. I have only to lament, that whilst we shall be celebrating his past services, we shall be celebrating, too, the period of their termination; and that the mark of our gratitude and of our admiration is to be of so fleeting a nature. This last remark might suggest, perhaps, an after mode, if such should be approved of, of giving our venerable Professor a more lasting monument of our esteem and gratitude. I have to conclude by assuring you, that I shall be too happy to take part personally, and by name, in this present proceeding, and that I look forward to be with you on the 5th May.

"Believe me, yours very faithfully,

"Glenorchy."

No. V.

From the Rev. David Welsh, D.D. Professor of Ecclesiastical History in the University of Ed-

inburgh, on receipt of Dr. Macgill's Lectures on Rhetoric and Sacred Criticism.

"*Edin. 8th May*, 1838.

"My Dear Sir,—I have been rather too long in returning you my best thanks for the volume you directed to be sent to me, and of expressing the sincere pleasure it affords me to have such a memorial of your very kind remembrance of me. I have derived much pleasure and much instruction from your Lectures. From the varied information they contain, and from the admirable views they set forth on many important subjects, I cannot doubt that they will prove generally useful to theologians. To students of Divinity their appearance is most seasonable; and I trust, that such a specimen of just thinking and correct composition, may do much good in the way of example, at a period when there is such a tendency to all that is overstrained and exaggerated, whether in sentiment or expression. I am always, with great respect,

"My dear Sir,

"Yours most sincerely,

"David Welsh."

No. VI.

From the Rev. Ralph Wardlaw, D.D., on receiving a copy of Dr. Macgill's Sermons, and returning it for the Dr.'s autograph inscription.

"*Linn, December* 31, 1838.

"My Dear Sir,—When I commissioned a friend to obtain for me a copy of your volume of Sermons, it was not of

course intended that *you* should know any thing of the matter. This, however, having happened accidentally, has been the means of procuring for me what I highly value, —a testimony of the regard of one whom I have ever held in truly affectionate esteem. If circumstances have tended to set me more apart from such friends, I can only say, that my warfare is not *with men* but with *systems*, and that I feel such separation as not a light though an unavoidable sacrifice to principle. I trust you will not object to doing me the further favour, of associating my name with yours, in your hand-writing, on the blank leaf at the beginning. It is my sincere prayer that the God of your life may yet spare you for many years of usefulness,—although, both at your period of life and mine, if indeed the distance be at all considerable between them, we must be looking forward to a speedy close of our connexions with the world, and with the church below; and why should we regret it,—nay, why should we not rather anticipate it with joy, if we have the well-founded hope of being united to the church above? If we are Christ's indeed, that union is already formed:—'the *whole family* in *heaven and earth!*'

"Excuse my friendly *presumption*, and believe me ever,

"Yours faithfully,

"Ralph Wardlaw."

Dr. Wardlaw entertained a remarkably strong regard for the character and services of Dr. Macgill; and, in 1825, dedicated to him his "Sermons on Man's responsibility for his belief," on which occasion he wrote the following note:—

"My Dear Sir,—I beg your acceptance of a copy of a publication which you may have seen announced. I trust you will not be *very seriously displeased* with me, for having without previous permission, ventured to inscribe the

Discourses to you. The sentiments expressed in the Dedication, you may be assured, are not those of empty compliment, of which I should be sorry you should think me capable, but come, *bona fide*, from the heart of,

"My Dear Sir,

"Yours, with Christian regard,

"RALPH WARDLAW."

"*Glasgow, October* 12, 1825.

No. VII.

The letters which follow were addressed to the surviving sister of Dr. Macgill on occasion of his death. They will be read with melancholy interest; while the joint testimony of so many competent witnesses will illustrate and confirm the estimate formed of the eminent character of their lamented friend.

From the Rev. Thomas Chalmers, D.D. L.L.D.

"*Burntisland, Aug.* 30, 1840.

"DEAR MISS MACGILL,—The afflicting intelligence of your brother's death was received both by Mrs. Chalmers and myself with great emotion—deeply as we revered him for his virtues, and strongly as we felt that in his loss not only did his friends suffer a sore and affecting bereavement, but the Church has sustained, and at a time when she can ill afford it, a severe public calamity.

"Still, even in this bitter visitation, there are ingredients of precious and over-passing comfort—the recollection of what he was on earth—the confidence that he is now

in heaven, where his pure and righteous spirit, emancipated from the cares of this distracting world, now rejoices in the presence of his God. Our day is fast approaching; and may the grace which sanctified and prepared him for a blissful eternity, enable us whom he hath left behind him, to be followers of those who, through faith and patience, are now inheriting the promises.

"I expect to be in Glasgow at the Meeting of the British Association, when I shall take the liberty of waiting upon you. I would have written sooner, but have been powerless from influenza. Mrs. Chalmers joins in most affectionate remembrance; and I entreat you to believe me, my very dear Madam,

"Your's, with great esteem and regard,

"THOMAS CHALMERS."

"Miss Macgill."

No. VIII.

From the Rev. Patrick Macfarlan, D.D. of the Old Parish of Greenock, to Mr. Francis Macgill, Glasgow.

"*Greenock*, 22*d Aug.* 1840.

"DEAR SIR,—I have received your invitation to attend your brother's funeral on Monday, and regret exceedingly that it is not in my power to comply with it. No ordinary obstacle would have prevented me from shewing the last mark of regard for one for whom I have always entertained the most profound respect and affection. But having been confined to the house and chiefly to bed for some days past by a severe cold, I am not permitted by my medical adviser to engage in pulpit-duty to-morrow, and could not, without danger, venture on going from home on Monday.

"I must, therefore, content myself with expressing to you, and through you to Miss Macgill, the admiration with which I have long regarded your brother's character, and my heartfelt condolence with her and you on the loss which you have sustained. I can say with truth, that I never knew a man of more undissembled piety, and more perfect uprightness and integrity. The leading feature in his character appeared to me to be sound and deep feeling on every subject connected with the interests of religion, or touching either remotely or directly the welfare of his fellow-men. His writings afford numberless indications of this. The share which he took in the management of our religious and charitable institutions exhibits him to us in the same light. Few men have done more in their day for the public good than he has done—the fruits of his labours will be known in the great day of reckoning—I cannot doubt that they will then be found most abundant.

"Be so good as offer my best regards to your sister, and assure her of my sympathy and prayers on her behalf. Believe me, Dear Sir,

"Your's faithfully,

"PATRICK M'FARLAN."

"F. Macgill, Esq."

No. IX.

From the Rev. Peter Chalmers of Dunfermline, an early and much-respected pupil of Dr. Macgill.

Dunfermline, 26th August, 1840.

"DEAR MADAM,—The card of intimation of your lamented brother's death having reached me by a rather circuitous route, I did not receive it so early as I might have done. I beg now to offer to you and the other relations my most

sincere sympathy on the painful bereavement. I had heard some time since of the Doctor's declining health, and was sorry to learn that there was a probability of his not being able to lecture during the winter; but I was not led to apprehend any such immediate change; and it is possible that it may have come upon you all rather unexpectedly. But still it must be consolatory to you to reflect, that rapid as the change may have been, it did not come to him by surprise, or without ample christian preparation. As to him to live was Christ, so to him to die must be gain. I have always considered it one of the privileges of my life to have enjoyed his intimacy and friendship, during the subsistence of which I have always observed and admired, as all others must have done, his sincere piety, his deep humility, his strict conscientiousness, his unbending integrity, his pure benevolence, and entire reliance and hope on the Saviour. Surely you can have no doubt that he is now enjoying the blessedness of those who die in the Lord, who rest from their labours, and whose works do follow them. And much as you must feel and lament the never-to-be-repaired want of his instructive and agreeable company, still it is an unspeakable consolation to you, that he was enabled to serve his Master so faithfully and unweariedly while here, and that he has now entered into the rest that remaineth for the people of God. May we all receive grace to be followers of them who through faith and patience are now inheriting the promises.

"I have a most grateful recollection of all his kindness to myself, and especially of the benefit of his patronage of me during the early part of my life, which will never be effaced from my memory.

"Mrs. Chalmers unites with me in kind condolence, and believe me,

"Dear Madam,

"Yours, with much esteem,

"Peter Chalmers."

No. X.

From the Rev. Dr. Clason, of Buccleuch Parish, Edinburgh, to Miss Macgill.

"*Moffat*, 21*st Sept.* 1840.

"My Dear Madam,—I was very much gratified by the memorial of your revered brother which you sent to me before I left Glasgow. Any thing that bears his name must ever be valuable to those who knew him; and considering that the copy of the sacred volume which you have put into my hand, has inscribed on its pages the names of men illustrious in their day, and at whose feet I once sat as a pupil, I trust I may be stimulated by it to more ardent study of that Holy Book which it is my privilege to expound to my fellow-sinners.

"I can truly say, I never knew a man more deeply imbued with the love of that sacred volume which he taught, than the late Dr. Macgill. No one, indeed, could enter into familiar conversation with him, without feeling this; and while he engaged in social intercourse with a warmth and affection interesting even to the youngest, all acknowledged that the tone of conversation was insensibly elevated so as to render it practically useful. This made him appear to me, when I had the honour to become acquainted with him, a model of what a clergyman ought to be in the private intercourse of life.

"The removal of such a man from the midst of us at such a time is no ordinary bereavement. May the Spirit by whom he was taught and animated, descend in increasing measure on those who are left behind; and may the youth whom he taught, and those especially who are already engaged in the holy office of the ministry, ponder the sacred instructions which were once addressed to them, and the consistent example by which they were enforced.

"With every assurance of regard, and with earnest pray-

ers that you may be sustained under this heavy bereavement, I remain, Dear Madam,

"Your's respectfully, and faithfully,

"PATRICK CLASON."

No. XI.

From James Cleland, Esq., L.L.D., author of the "Annals of Glasgow," &c., to Miss Macgill.

"130, *Upper Nile Street.*
Glasgow, 25th Aug. 1840.

"MY DEAR MADAM,—Now, that the solemn obsequies are over, I desire to mingle my tears with your's, and to sympathise with you in the great loss you have sustained by the death of a kind, affectionate, and much honoured brother. Your loss is his eternal gain.

"It has been one of the happiest events in my lot to have so long enjoyed his friendship; and I have often said in the sincerity of my heart, that I never knew a more godly or devoted Christian than Dr. Macgill. In short, I was proud of his friendship. I shall never forget the fervent prayer he put up for me at my bedside, about ten days before his death. "The prayers of the godly avail much."

"I have been chiefly confined to bed for about four months, and am still under that bondage. But for my severe indisposition I would have seen you much oftener.

"Your sainted mother was worthy of such a son. In again tendering my condolence,

"I remain, my Dear Madam, Your's very faithfully,

"JAS. CLELAND."

No. XII.

From the Rev. John Stewart, Minister of Sorn, to Miss Macgill.

"*Sorn Manse, 19th August*, 1840.

"My Dear Miss Macgill,—It was only this forenoon, a few minutes before the departure of the post, that the sad intelligence of the death of your dear brother, my venerable teacher, and very dear friend, reached me. Good man! he rests now from his labours, but his works do follow him—his works and labour of love for the church of which he was so bright an ornament; and not only for the church, but for the country,—works which, I doubt not, will add lustre to that crown which his divine Redeemer purchased for him, and for all who like him believe in that Redeemer, and spend their lives as your dear departed brother has done, in His service.

"I never heard of your brother's illness, else I would have hastened to Glasgow to have taken a last farewell of one who was associated with my earliest recollections—with whom I have often held the most delightful intercourse, and to whom, under God, I owe all that I am, and all that I hope to be. What a fearful void will his removal from this world make to us all, but especially to you! May that God who has seen it meet to wound you so severely, in His great and tender mercy bind up your wounds! May He pour into your soul the balm of heavenly consolation—fill you with all peace and joy in believing—and when the days of your mourning are ended, may you participate in the delights of a bright season of meeting and of joy with your dear brother, and other dear friends, who have fallen asleep in Jesus, in that better country where change and separation are unknown—where all is harmony, and peace, and love; happiness without alloy, and pleasures without end.

"Mrs. Stewart unites with me in tenderest sympathy for you on this trying occasion, and in earnest and fervent prayers, that though in heaviness on account of the heart-rending bereavement to which it hath pleased the Lord to

subject you, it may redound to praise, and honour, and glory, at the coming of the Lord Jesus Christ.

"Believe me always, my dear Miss Macgill,

"Yours very sincerely,

"JOHN STEWART."

No. XIII.

The following letter, addressed to me by John Wilson, Esq. of Thornly, one of the Commissioners for visitation of the University of Glasgow, contains an impartial testimony to the value of Dr. Macgill's efforts on the subject of pluralities, and to his disinterested integrity as an uncompromising reformer of all abuses. Indeed, it is matter of record, that to no man in any one of the Universities were the Commissioners of 1826 and 1836, more amply indebted in all matters of information and of reform than to Professor Macgill; and it must have been extremely gratifying to him to find that, in most instances, his suggestions were adopted by them. It is extremely desirable that the reports referred to by Mr. Wilson, in what follows, were taken up by Parliament, and their leading proposals practically adopted. It is certainly not to the credit of any party, that those important national documents should have been so long neglected.

Crookston, 10*th Sept.*, 1842.

MY DEAR SIR,—When I had the pleasure of meeting you in Paisley on Monday last, I mentioned that you may

probably find among Dr. Macgill's papers two important printed documents, viz. :—

"I. Report of the Commissioners appointed by Geo. IV. and Wm. IV. for enquiring into the state of the Universities of Scotland, signed, by appointment of a general meeting of the Commissioners, held upon the 28th of October, 1830, by fourteen noblemen and gentlemen who acted as visitors. Ordered to be printed 12th March 1832.

"II. Report by the Commissioners appointed on 23d Nov. 1836, and 2d October 1837, for visiting the University of Glasgow, presented to both Houses of Parliament by command of Her Majesty, dated 16th March 1839. Ordered to be printed."

I have much pleasure in presenting to you a copy of this document.

In the first Report (1830,) it is stated, in reference to pluralities, that "the question is, Whether the duties of a Professor can be adequately and fully performed, if the same individual has a parochial charge, the duties of which he must regularly and punctually perform in person.

"In our deliberations upon this subject, we thought it expedient to consider separately the two questions. 1st. Whether the Professors of the Language and Philosophy Classes, or in other words, of the Faculty of Arts, or, in Medicine or Law, should be allowed to hold parochial Livings; and, 2d. Whether the Principals and Professors of the Theological Faculty should be permitted to be at the same time ministers of Parishes.

"After full deliberation, we have come to the following Resolutions:—

"The Commissioners having had under consideration the proposals contained in a paper brought before them on 17th Oct. 1828, relative to the expediency of prohibiting the union of Professorships with other offices, and having deliberated generally upon the whole question,

"*Resolved,*

"1st. That it is not expedient, that any person holding

a Professorship of Language, Philosophy, Mathematics, Medicine, or Law, should at the same time be a minister of any parish Church.

"2d. THAT it is not expedient that any person who holds a Professorship in any of the branches of Theology, including the Professorship of Oriental Languages, should at the same time be a minister of any parish Church.

"3d. THAT for the same reasons, though applying somewhat in a different manner and degree, it is not expedient that any person who is Principal in any of the Universities, should at the same time be a minister of any Parish Church."

In the same Report (1830,) the Commissioners have stated, that "it seems to be essentially necessary that those who hold such important situations, as the Professorships of Divinity, Ecclesiastical History, and Biblical Criticism, should have full time for the unremitting prosecution of their own studies in these branches of knowledge. In order to qualify men for filling such situations in Seats of Learning, it is surely not enough that they should possess merely the information and attainments common to the great proportion of the members of the profession to which they belong. They ought to add celebrity to the University by their erudition and researches in the various pursuits of Theological Learning; and there is, perhaps, no branch of study in which great attainments, extensive information, profound erudition, and undivided zeal, are such important qualities in the teacher. But it is not to be expected that such qualifications can be possessed, and such attainments made, if the Professors are allowed to hold parochial livings, the duties and cares and occupations of which are amply sufficient to occupy the whole time, and to call forth the utmost zeal of the individual. We are, therefore, strongly impressed with the opinion, that, with a view to the interests of Theological Learning—to the character and reputation of the Universities—and to the usefulness of the individual Professors, it is of the highest impor-

tance that the Professors of the Theological Faculty should not be allowed to hold pastoral charges in the towns in which the Universities are situated."

In reference to the office of Principal, the Commissioners are of opinion, that it is "highly inexpedient that the individual holding the situation of Principal should at the same time be occupied with the laborious and constant duties of a parochial charge. It appears to us to be of the utmost importance that the Principals of the Universities should be individuals of the highest eminence and distinction in Literature or Science; that they should have ample means of devoting their talents to the prosecution of such pursuits; and that the celebrity and reputation of the Principal must be of the greatest importance in maintaining the character of the University, in inspiring ardour and energy among the Professors, and in giving authority to the superintendence of the Head of the University. But it cannot be expected that the reputation of the Universities can be adequately sustained by the individuals filling the office of Principal, if it is the practice to make the office an appendage to one of the parochial livings in an University town."

"But with the view of the objects to which we have now adverted, it is at the same time indispensable, in our humble opinion, that greater endowments should be attached to the office of Principal in all the Universities."

To the passages which have been quoted from the General Report of Commissioners on all the Universities and Colleges of Scotland, I may add, that in the code of Rules, &c., for the University of Glasgow, the same 'Commissioners statute and ordain,

"That no person hereafter, appointed to a Professorship of Language, Philosophy, Mathematics, Medicine, or Law, shall at the same time be a minister of any parish Church or Chapel of Ease.

"That no person hereafter appointed to a Professorship in any of the branches of Theology, including the Profes-

sorship of the Oriental Languages, shall at the same time, be a minister in any parish Church or Chapel of Ease.

"That no person hereafter appointed to the situation of Principal, shall, at the same time, be a Minister of any Parish Church, or Chapel of Ease."

In regard to the constitution of the College and University of Glasgow, the Commissioners mention that they have been deeply impressed with the necessity of an efficient University Court, and express themselves thus: "In the course of our inquiries respecting the Revenues and the Rentals of the University, we have had occasion deeply to regret the evils which have flowed from the absence of any proper inspection or controul. Much valuable property appears to have been alienated by the Principal and Professors on the most disadvantageous terms." These Commissioners have therefore given a scheme for the constitution of this University.

In the Report (16th March 1839,) subscribed by Viscount Melville, Lord Moncrieff, Mr. Alexander E. Monteith, and myself; we have suggested a scheme nearly similar to that of our predecessors, in the following words;—'We beg leave humbly to recommend, that the following should be the constitution of the University Court. That the Court shall consist of

"1st, A Rector, as the head or President of the Court, to be chosen by the Principal and Professors, and matriculated Students, and also by all the Graduates of the University.

"That the Rector shall continue in office for four years after the 31st December subsequent to his election. The new Rector to be chosen in the month of October preceding the expiration of the four years; the day of election being fixed by the Senatus Academicus, of which at least three month's previous notice shall be publicly given. The Rector to be again eligible to the same office. That the Rector, by acceptance,

shall engage to perform personally the duties of the office.

"That the induction of the Rector shall take place within three months after his election, and that, in the event of his not coming forward to be inducted within that period, he shall be held to have resigned, and a new election shall take place within two months thereafter, upon a day to be fixed by the Chancellor, of which a month's notice shall be previously given.

"That neither the Principal nor a Professor in the University shall be eligible to the office of Rector.

"2d, The Principal for the time being.

"3d, The Dean of Faculties for the time being.

"4th, The Minister of Glasgow for the time being, not being a Principal or Professor, or, in the event of the Minister for the time being, being a Principal or Professor, the Minister of the Tron Church for the time being, as the next in Seniority.

"5th, An Assessor to be nominated by the Crown.

"6th, An Assessor to be named by the Rector.

"7th, An Assessor to be nominated by the Chancellor.

"That each of the Assessors shall continue in office for the space of four years.

"That the office of Vice-Rector should be abolished and the Ordinary Visitors should no longer exercise the separate jurisdiction conferred upon them by the former constitution.

"That four shall be a quorum of the Court, and that the Court shall at all times have power to adjourn.

"That the Rector shall have an original and casting vote, and, in his absence, the Members to preside according to the above order, but without any such double vote; and in the event of an equality of votes, in the absence of the Rector, the consideration of the matter before the Court shall be adjourned to a day of which due notice shall be given to the Rector; and if, on that day the Rector can-

not attend, the presiding Member shall have an original and casting vote.

"That the Principal shall not be entitled to vote in any matter in which he is patrimonially interested.

"That in the event of the death or resignation of the Rector during the aforesaid four years, the vacancy shall be filled up by a new election, which shall take place within six months from the vacancy occurring, on a day to be fixed by the Chancellor, of which a month's previous notice shall be publicly given; and that in the event of the death or resignation of any of the Assessors, the vacancy shall be supplied within six months by their respective constituencies.

"That persons so chosen, in consequence of death or resignation, shall continue in office for the remainder of the period during which the party in whose room they are chosen should have held office." (See Report, pp. 29, 30.)

An important subject on which the Commissioners were directed to report, is, "As to the patronage and mode of appointment of the Principal and Professors and other Office-bearers in the said University, and how and in what manner the same has heretofore been exercised, and as to the best mode of remedying any defects that may be found to result from the existing mode of appointment to the same." Their sentiments are given in the following words:

"We are not aware of any body more likely to answer the leading conditions of a right patronage than the University Court, which we propose to recommend for your Majesty's adoption, and to the constitution of which we shall direct your Majesty's attention in a subsequent branch of this Report. In the mean time, we beg leave humbly to recommend that the patronage of the University Chairs should be transferred to that body, both because we think it the best qualified to exercise it, and because the possession of such patronage is calculated to promote another important object, by increasing the weight and influence of

the Court, on the efficiency of which the interests of the University must mainly depend.

"While we recommend that the patronage should be vested in the University Court, we think it important that it should be under such checks as may insure the fullest deliberation and discussion of the merits of candidates, and afford security against the risks of abuse. For this purpose we would humbly suggest the propriety of a power of negative on the nomination made by the Court being given to the Crown. We humbly think that such a power would seldom, if ever, require to be exercised, as the knowledge of its existence would operate powerfully in securing an unexceptionable nomination in the first instance."

With regard to the distinction between Faculty Professors and Regius Professors: "We have no doubt that the distinction ought to be abolished, and both classes of the Professors put upon the same footing in regard to rights and privileges, including the right to administer the University funds and to share in the surplus. There are considerations which induce us to recommend, that in reference to the funds at present appropriated to particular Chairs, no change should be made.

"Although we are of opinion that the appropriation, to the exclusion of the Regius Professors, originated in *usurpation*, and derived no countenance from the charters and foundations of the College, yet having been sanctioned by long usage, any interference with the existing appropriations to particular Chairs might be attended with much practical inconvenience, more especially as we do not think that these appropriations in any instance exceed the limits of a moderate endowment. We humbly recommend, therefore, that, whatever measure your Majesty may be pleased to adopt for abolishing the distinction between the two classes of Professors, the existing appropriations, in so far as the *proper funds* of the University are concerned, should not be disturbed.

"With this reservation, we humbly recommend that the

whole Professors should be put upon an equal footing, and be vested with the same powers and privileges in every respect, and that the Regius Professors should not only be allowed to participate in the administration and management of the University property generally, but that they should have an equal right to share in any unappropriated surplus that presently exists, or that may exist in future.

"But while we humbly suggest that both classes of Professors should be equally entitled to share in this surplus, we by no means think it advisable that any absolute rule should be laid down as to how that surplus should be divided among the different Professors, or that they should share in it equally.

"We would suggest, therefore, the propriety of leaving the surplus or unappropriated University revenue to be applied by the University Court, formerly called the Rectorial Court, in such manner as that Court may think fit to appoint.

"There is one portion of the funds hitherto appropriated by the Faculty-Professors, in which these Professors have acquired *no vested right*. We allude to the annuity of £800, for fourteen years which expires in May next. We earnestly recommend that your Majesty should continue this grant to the University, but in doing so, we presume to recommend also, that in place of its being given to the Faculty-Professors exclusively, it should be placed on the same footing with the surplus revenue of the University, by being put within the power of the University Court, to be distributed in such manner as may be most conducive to the interests of the University."

MELVILLE.
JAMES W. MONCRIEFF.
ALEX. E. MONTIETH.
JOHN WILSON."

A quorum of the Commissioners appointed on 23d Nov. 1836, and 2d Oct. 1837.

EDINBURGH,
16th March, 1339.

The previous report (1830,) was signed by appointment of a General Meeting of the Commissioners, held upon the 28th day of Oct. 1830; and their signatures are in the following order:

Earl of Rosebery, Chairman.
Duke of Gordon, (deceased).
Earl of Haddington.
Earl of Aberdeen.
Viscount Melville.
Right Hon. C. Hope, late Lord Justice General.
Right Hon. Sir Wm. Rae, Bart., Lord Advocate.
Right Hon. David Boyle, Lord Justice General.
Geo. Cranstoun, one of the Senators of the College of Justice.
Sir Jas. W. Moncrieff, one of the Senators of the College of Justice.
Hon. John Hope, Lord Justice Clerk.
Rev. Dr. Thos. Taylor, (deceased,) Minister of Tibermore, and Moderator of the General Assembly in 1826.
Rev. Dr. Geo. Cook, Professor of Moral Philosophy and Political Economy in the United Colleges, St. Andrew's, and Moderator of the General Assembly in 1825.
H. Home Drummond, of Blair-Drummond, Esq., M. P. &c.

These noble and learned persons, in their Report in reference to a sale, by the Faculty-professors, of the patronage of Govan, have borne ample testimony to the public virtue of Dr. Macgill, which on that, as on other occasions, was of the purest and most unaffected kind. It appears that, in 1819, it had been proposed to sell for £2000 the right of patronage of Govan, an important Church-living in the neighbourhood of Glasgow, (held by the Rev. Dr. John Pollock who was then in very bad health,) although no other church preferment is at the disposal of the College. Upon this point one or two of the Professors remonstrated against the sale; and in particular, Dr. Macgill stated that this right of patronage was vested in the College,

not as a matter of pecuniary advantage, but for the public good, or for the honour or credit of the University—that this right should not be sold under the circumstances—and particularly, as it was not proposed to be bought by any one connected with the parish; but by a gentleman who had no connection with it, merely to serve his son; which gave additional impropriety to the sale. If it had been sold to the heritors of Govan, it would have been less exceptionable.' Dr. Macgill finding that all his remonstrances with the Faculty were unavailing, complained to two gentlemen of influence and authority, Mr. K. Finlay of Castle-Toward, Lord Rector, and Mr. Campbell of Blythswood, Dean of Faculty, who listened to his arguments; and thus the measure was prevented by the activity and integrity of the Rev. Professor Macgill.—The Rev. Dr. John Pollock died on 7th May 1820,—the parish remained vacant until the 1st of March 1821, and the present incumbent was then ordained, in consequence of a presentation from the University or College: but the Commissioners of 1836 and 1837 have recommended that in future the patronage should be vested in the University Court, or in a quorum of their number.

According to the suggestions of the Commissioners both of 1826, and 1836, 1837, the Lord Rector, who is the Head or President of this Court, should be chosen in November next, for four years, by the Principal and Professors and matriculated Students, and also by all the graduates of the University, and, it is to be presumed, that measures are in progress for his Election.

I conclude this letter by mentioning that Professor Macgill considered the business of teaching as the great duty which he had to perform, and on the ardent and successful discharge of which his reputation rested. He was, of course, zealous in every department of education. In fact, his ardour in disseminating instruction was a branch of his pre-eminent philanthropy. His piety, integrity, and

Christian charity were conspicuous during the whole of his active and useful life.

I remain, my Dear Sir, your's very truly,

JOHN WILSON.

To the Rev. Dr. Burns,
Paisley.

P. S.—There can be but one opinion as to the expediency of abolishing the distinction between the Faculty-professors and Regius-professors; but the length of usage, &c., oppose obstacles to the abolition which it may probably require an Act of the Legislature to remove. The removal of the distinction, however, is a matter of such acknowledged importance to the interests of the University, that if this object cannot be effected, under our most gracious Sovereign's Visitorial powers, it has been humbly recommended to Her "*Majesty to take such steps as may be required for procuring the co-operation of the Legislature in this important Reform.*"*

No. XIV.

The following short account of the method of teaching Theology in the Hall of the Reformed Presbyterian Synod will be found interesting; and I can certify its great efficiency from personal knowledge. The paper is extracted from "the Scottish Presbyterian" for September 1839.

"In the morning, at half-past 7 o'clock, the Class meets to hear the lectures. The Professor opens with prayer. A student is called upon to read a portion of the scriptures,

* See Report of the Glasgow University Commissioners, dated 16th March 1839, page 31.

which he is understood to have previously selected. The lecture is then delivered, of which the students in general take copious notes, and after prayer by one of the members of the Class, the meeting, which usually continues about an hour and a-half, is dismissed.

"The Class meets again at 11 o'clock, and is opened and closed with prayer by one of the students. At this hour the Professor examines on the subjects treated of in the lecture. These examinations are most interesting and beneficial, as wrong views and impressions are thus corrected, additional information is elicited, and the truths of the Gospel are more firmly impressed upon the mind. The plan of what may be called simultaneous examination was introduced this session, and this, Dr. Symington, we understand, esteems a decided improvement. A series of questions based on the subject discussed in the lectures is proposed, and each student, without having any previous knowledge of the questions, is required to answer them in writing on the spur of the moment. These written answers are given in as soon as they are finished, examined by the Professor in private, and commented on the following day in the Class. A portion of the Scriptures in the original, is read at the forenoon meetings—Greek the one day, and Hebrew the other, and a vacation exercise is read or delivered. The forenoon meeting usually occupies nearly two hours. As all the essays and discourses are read or delivered in the Class, and subjected to general criticism, afternoon or evening meetings have frequently to be held for the purpose of hearing and reviewing these discourses, so that often the meetings of the Class occupy about six hours a-day. We should have mentioned that a weekly essay is prescribed to each student during the sitting of the Hall, and three on important or difficult subjects to be composed during the vacation. Some of the vacation exercises are read, others are delivered. The morning and forenoon meetings of every Monday, are devoted to the

reading and criticism of the weekly exercises, and the Hall meets in the evening for prayer and Christian converse. Every student, as we have said, reads or delivers his exercises before the Class; these are criticised by his fellow-students; and when they have finished their remarks, the Professor reviews the whole, and delivers his own sentiments. This method is fraught with the happiest consequences, and should certainly be introduced into every Theological seminary. We may mention too, that a portion of time is occasionally devoted to the correct and elegant reading of the Scriptures in the English language; an accomplishment which cannot be too eagerly desired, or too assiduously cultivated by the preacher or the student. —Upon the whole, we may confidently affirm, that few seminaries of the same kind are better conducted, or are more efficient. Indeed, it has been acknowledged by students of the Church of Scotland, that more work is done in a session of the Reformed Presbyterian Hall, than in some of the Halls connected with our Universities, in their course of five months."

ALEX. GARDNER, PRINTER, PAISLEY.

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